Gita Explained

by

DNYANESHWAR MAHARAJ

Translated into English

by

Manu Subedar, B. A., B. Sc. (Econ.) London,

BARRISTER-AT-LAW.

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Dnyaneshwar Maharaj **Introduction to the Second** Edition-

On human problems what was said in the Introduction to the. first edition in February, 1932 (pp. 27/28) would make very interesting reading. The human world is in great trouble. The statesmen of the world are still talking of 'civilisation' and the possibility of its being destroyed. This is the result of the abandonment, in the dealings of different groups of human beings with one another, of the tenets of all the moral teachers of mankind. No good man has ever lived on this globe and preached anything, who has not preached kindness, consideration of humanity and fairness in the dealings with others. Europe, for the last three centuries in her dealings with the people of the five continents, has shown an adherence to greed and cruelty and to the use of force. The states of Europe are now adopting towards each other exactly the rule of the jungle, which they adopted towards peoples in the five continents of the world, and they are bent upon total war or complete destruction. On the material plane, on which life has been lived. statesmanship has been bankrupt, and the organization and conduct of human society has failed. It is in times of such cataclysm that thoughtful men turn for guidance inwards. They realise that the fruits of violence are bitter, that the triumphs are short-lived, that the success is empty, and that the greatest good of the greatest number cannot be achieved thus. The Indian mind deriving inspiration from Indian tradition, sees that there can be no lasting peace, and the best qualities, which ennoble humanity, cannot be brought to the surface until greed and injustice are eliminated, until artificial barriers of race and colour are demolished and until the claims of common humanity are acknowledged as supreme. It is the sovereignty of the divine law, which has to be enthroned, and the first principle of that law is what was preached in the Sermon on the Mount and what is instinct and living in every page of the Gita as explained by Dnyaneshwara Maharaj.

The translator does not consider himself a proper guide for those, who have set out on the path of spiritual development. But he has something to say. to those, who are sceptics and unbelievers.

SPIRITUAL AWAKENING

Intense interest in certain things can give place to indifference towards the same things. Men, who had a hobby of collecting stamps or curios, have been known to lose interest in such hobby and to wonder how they could have been so thoroughly absorbed in so useless and futile a pursuit. Men, who play cards, are absorbed in the game. Some of them are more absorbed in the game when they play for money. From this close absorption, a man is immediately brought to a world of greater reality, -when he learns that the car, that was carrying his wife and children, had met with an accident. A man with a severe headache would have no interest in jokes or even in juicy scandals. By the very standards of those, who live on the material plane and in the material world, it can hardly be denied that there are some things more absorbing and more important than others. In human psychology on the very lowest planes there are mental changes. Criminals, who have been made warders, men who are selected or elected, men who hold office, men who become trustees, and men who go and work in a representative capacity, do as a matter of fact adapt themselves mentally to their new station and behave on the whole in a superior manner. The change evokes qualities, which they themselves often did not suspect. Could it be said then that, when enlightenment dawns and when the mystery of existence unfolds itself and gives the clue, however dimly, that the real self is not the body, but the Soul, whose laws and conditions are different from that of the body, there would be no change in consciousness? Most sages do not disclose their spiritual developments. In fact they are enjoying them and they behave outwardly in all respects exactly a~ the others behave. Spiritual life is one's own individual affair. It shows itself not in words, but in actions. The accused, the judge and the tribunal are all the same. It is a matter of self-examination and self-analysis. The ordinary machinery of the mind is controlled and directed towards constantly higher and higher purposes. This is *done* by a consciousness superior to the mind, by the awakening of the Self. It is further true that there is a lot of mystery and charlatancy about it, but it is the proper path. It is the path, along which the torch of knowledge has been handed down from age to age and is still kept burning. It is the path, which produces selfless and enlightened men to sustain the life of the world. Why should these sceptics and cynics then turn round and express a doubt that spiritual awakening would weaken one's interest in worldly pursuits, and render more real and more important progress and development in the spiritual path?

In those, to whom the call of' a still greater reality comes in the form of spiritual consciousness, a similar change takes place. The pursuit of worldly success, wealth and enjoyment, in which

they were hitherto absorbed, ceases to have the same zest and ceases to give the same satisfaction. It becomes a' bore. It is realised that it has been futile, that it has been evanescent and perishable, and that real happiness is not in that direction, nor real peace. To some it happens instantly and acutely and to others at intermittent moments, but the world is never the same after it has occurred. Even while he continues to be engaged in his usual worldly activities, there is less of selfish grabbing, there is kindliness and consideration for others and a desire to do something for others even at some personal inconvenience or sacrifice. The lustre of spiritual awakening changes the perspective and a man seeks devoutly that, which will bring him real joy and peace in the long run and, therefore, the seeking of material and immediate advantages becomes less urgent.

SOUL CONSCIOUSNESS

In the West, some of these ideas have been explained by saying that a man has two minds - one lower and one higher, the men living on different planes at different times of their lives, etc., but all these are feeble attempts at delineating the truth, which shines brilliantly through the explanations of Dnaneshwara Maharaj, viz., that worldly knowledge and knowledge of worldly things is important only so long as the other consciousness has not been aroused. As soon as that is aroused, thoughts regarding other matters, however apt, original or clever, lose their significance and interest. Real knowledge is the knowledge of the Soul. The real struggle is the struggle to develop the consciousness of the Soul so as to make it free from the usurpation of the consciousness of the body, the perishable and the terminable, which not only houses the Soul, the imperishable and the eternal, but obscures it.

It is generally towards the end of one's life that, through the contact of good men and the accumulated merit of past births, such consciousness begins to come. The achievements of men, and the best of them, are like rags in tatters. The complexities and confusions of the world, which absorb and completely engross one throughout one's existence, are futile and leading nowhere. One then repents for having lived a life on the futile plane and to have abandoned oneself mostly in pursuits that produce nothing permanent and that, least of all, lead to either peace or joy.

It is a false idea that, to turn away from the world is the act of a weak person. But this only occurs when there is a dawn of spiritual knowledge and yearning and, after this has occurred, it requires the greatest courage and determination to short-circuit the activities of the mind, being ruminations of the past (Vikalpa), or desires and planning for the future (Sankalpa), with a view to

concentrating on whatever form or conception there may be 'about Soul or God. That such conceptions vary in individuals, is of no moment or consequence. The variations tend to disappear with progress. The conflict of doctrines with regard to Sakar (with .form) and Nirakar (formless) and Dwaita, Adwaita and Visishta Dwaita fades away, as the consciousness of Self grows.

The establishment of the individual will in the single and continuous consciousness of God or Soul becomes so important that some of the Sufi adepts have directed their disciples to withdraw their desires and anger and their general reaction to all things of the world in the same manner as a dead, body is passive.

HIGHER PLANE

All men have a milieu or a background. All of them are part of an economic system as well as political system, some more so 'than others. in' the language of Indian spiritual tradition, each body has a name and a relationship, kinship or other affinity and affiliation. This is called Samsara. Some of the foremost Muslim saints, seasoned in their disciplined pursuit of the spirit, have in their teachings shown an anti-thesis of the world and the 'life of the spirit. So have some of the Maharashtra sages like Tukaram, in some of their sayings described as a single word • Samsara (worldly life). They have said that it is necessary to withdraw there from and to the extent to which one succeeds in the effort, to that extent will the dawning of spiritual knowledge arise. This is also true, as indeed in most cases of spiritual knowledge, it must *be* remembered that those, who are trying to show contrast and anti-thesis, are wasting their time. All roads lead to the same goal. All warnings and precautions and tenets given to those, who are going to the same goal through different roads, must have been considered proper by those who gave them. Spiritual teachers have no other aim except the welfare of those, whom they were guiding. Their unselfishness renders their teachings beyond suspicion and beyond cavil. Efficient work in this life (Samsara) is to be commended. But there is something much higher and, in order to qualify for the initial steps of that higher life, it is necessary to have adherence to truth, honesty and the consciousness of common humanity. Noble deeds and service of others are indicated. A mental distinction between living for oneself in selfish pursuit of all objects and living for the welfare of others would be intelligible to all. In the distinction of the three-fold Gunas, the Gita gives detailed guidance on this aspect.

The life of the body means the functioning of the senses through a consciousness which does not reach deeper than the mind. The mind, which is an instrument and a means, i.e., a subordinate with

reference to the soul, assumes absolute sovereignty. It functions uncontrolled and undirected. It is attracted and repelled. It dwells over the good and bad in the past. It draws on imagination about the future. It creates ceaseless worries, or builds up wild plans, all directed towards the purely physical existence and physical satisfaction. The ego is a reflex of the soul and is known in spiritual terminology as Jiva. Unawakened, this is like a rider, who is dazed, wounded or unconscious, entirely at the mercy of his horse. The consciousness in such cases functions very imperfectly and superficially. It is in order to sharpen this consciousness and to arouse the Jiva, that the sages have suggested as a preliminary task the' questions, 'Who am I,' 'Whence am I' and 'Whither am I going.' They have suggested a more frequent, if not a permanent thought regarding the evil of birth, death, old age and pain of all kinds. They have suggested many other simple rules, which would lead to an increasing doubt as to whether the physical life is everything and an increasing realization that there is something beyond.

The transition from the life of the body resulting in the reduction of disharmony in the mind and beginning with an occasional dawning of the consciousness of the soul, is not at all easy. It needs a long preparation. There is a daily sliding down to be put back like the winding of a clock every day. The principal enemies of spiritual life, or of the life of the soul, are three. They are desire (Kama), anger (Krodha) and Lobha (greed). These are generic terms covering a multiplicity of smaller species of sins, equally disturbing and destructive. In fact most men are not committing the more heinous and obvious sins or wrongs every day. It is the smaller and more subtle errors or pitfalls, which have to be guarded against. A!. complete psychological analysis has been made by the spiritual teachers of mankind, and they have mercifully left their directions in detail. Such teachings have always existed and will continue to exist, but it is only through very good fortune that a man begins to take cognisance of them, or derive benefit from them. For example, it is said that the first enemy, viz., desire, could be conquered by the control of senses. For most of us, this lesson cannot be learnt in one day and perfected in one second, and progress along this path must necessarily be gradual, except through the constant association of good men and through the guidance of a good teacher. Similarly, anger has to be conquered by mercy, and greed has to be conquered by charity. In other words, defensive ramparts are to be erected against all disturbing tendencies, so that the mind does not run madly where it likes, but is definitely guided into channels of increasing refinement and purification.

The final truths, which are simple, carry little meaning to most men. These truths, such as 'I am He,' are necessarily abstruse. They

have to be worked up to by a constant realisation that, what is destructible is the body, which is imperfect,· unsound, limited, fruitless and, lastly, unreal. . . .

Is it worth while trying to rise from the common and the mundane and the material into this plane? The answer, according to ancient doctrines, is that it is better to do this quickly and in this life, rather than permit it to be done in due course and in many lives, because the spiritual evolution has been definitely laid down and there is no going back for anyone. Not the smallest response to a good impulse by anyone is ever wasted. It is instantly registered and pushes him along towards better things and a more clear realisation of his true self. A goal can be reached accidently and through a mere drift. A man can be driven, in spite of himself, towards better things, but progress is better and less irksome, if the steps are deliberately taken. There is no uncertainty, if there is a greater belief than doubt that one is on the right path. There are some, who pursue spiritual knowledge as an intellectual pose or a cloak. There are others more sincere, who pursue it as a hobby. Without abandoning worldly pursuits, or withdrawing the mind from physical emotions and feelings, these men desire it as an additional accomplishment. Such an attitude is mistaken. Spiritual life is not merely a supplement to worldly life. It is the reality as against the sham on the physical plane. It is desirable absolutely and for itself. It is the main pursuit and not a hobby.

Is it possible to rise from the mundane every day worldly physical plane into something higher? On that, again, the answer in Indian tradition is quite clear. It requires discipline, more perhaps than anything else. It requires constant watchfulness and intention. Many get tired and turn back. Many are content with a tiny progress and think they have had enough. Of the many, who try, a few succeed, but the possibility of success--realization-cannot be doubted. The sages seek and find harmony and happiness within themselves, as contrasted with common men, for whose happiness something external to themselves is essential. They find inward and unsurpassed bliss, devoid of all thoughts except self-realisation. They find their whole being lighted up from within. Some people may slide back through error, but, amongst advanced spiritual seekers, mistakes are no sooner made than they are discovered by themselves. The moment men realise this, discipline, knowledge and experience pull them up and push them forward towards Nirvana.

CULTIVATE INNER LIFE

All those things, that render men weak, are the characteristics of the body. Desires, passions, anger and fear are related to the consciousness rooted in the body. In order to lift this consciousness into the soul, these have to be eliminated. They are the really

strong ones, who have an inner spring of life of their own. They have -sources of strength, which are not open to other people. They have a different set of valuations and the difference starts through a deliberate devaluation of the enjoyment of the objects of senses. Its root is in the assumption of responsibility for others. It begins .by a dim perception of the unity of cosmic life, though the individual mind is yet separate and has not yet learnt to have its being in the 'Cosmic mind.

Success and failure, achievement and frustration, health and ill health, attraction and repulsion, are all working out according to laws starting from the basic Karma (past actions) of the individual. These sequences have to be gone through. Unnecessary worry, annoyance and bitterness does not reduce. the intensity of what one is passing through. A certain amount of cheerfulness regarding all unpleasant happenings as so much "account settled" makes the burden of life lighter.

A burden it is and must remain so, until a man realises that he has made the scales, on which he is being weighed, that he is looking .at the world through his own eyes, and that it is his mind, which binds him. He alone can set himself free and no one can help him or harm him. If a cartoon were to represent the situation, it would be a tiny man with a big, oppressive and cruel world rushing at him. The smallest spiritual awakening would, however, reduce the size of the world and increase the size of the man in the same cartoon, It would no longer be a big object rushing at a small man. It can be rendered a very small object, which the big individual is observing. He is calm. He is indifferent. This transformation is often spectacular in some individuals. It has been experienced now and then by all during their existence. It can be firmly, constantly and permanently installed only by constant spiritual exercise. 'This is the intermediate stage of spiritual growth. The final stage in the language of the cartoon would be that the man and the world would be one, functioning harmoniously, and the significance of the occurrence would be quite different from that, which appears at the ordinary mundane end, to the ordinary lay individual in this world. That last stage is beyond the reach of most people, but it is good to know about it. It is good to know that some in this world at different times have reached this stage of realization.

MAN HIS OWN ARBITER

It is in a spiritual sense that man is his own arbiter. If and when there is the smallest spiritual awakening in a man, whether it is through distress, frustration or embitterment, through exhilaration, or through the contact of good men, the values of things around him alter. It is like a child, who has built a castle in the sand,

which he was carefully guarding from all people, who would disturb it, but which he himself pulls down and, on its ruin, he dances. It is like a cruel man shedding tears of affection and a miser throwing money about, These things have occured. The soul in every one is resplendent in all its glory. When the soul awakens and when the Consciousness of the man is not in the body or the mind, he is rooted in the soul and he cannot be the victim of the world around him, but he becomes the master. In fact the relation either of master or of victim, does not arise, as, while everything else outwardly remains the same, the life of the enlightened ones is cosmic life. There is such a complete harmony with the surroundings, that the interaction of oneself and the surroundings ceases. It is not noticed. It is not worth noticing. While such a stage is difficult to attain, every one is eligible for it. There is a continuous stream of God's kindliness and benevolence, which is passing over all of us at all times, from which we are unable to take up much, because we have closed all doors. The resplendent soul within us pulls us from within and pushes us from without towards a higher life, and every occasion of awakening brings one closer to the realities of being. Every such occasion dispels grossness. Knowledge and guidance pour in readily and from the most unexpected quarters. The company of enlightened men creates a favorable atmosphere for progress. In the spiritual world there is nothing, which you devoutly desire, that you cannot get. Once the spiritual yearning is developed, progress is inevitable, though the accumulated Karma (past actions) must continue to have effect on outward bodily and worldly existence.

Just as values with regard to things alter, so does the perspective alter with regard to both time and space. There are no factors limiting human existence more than the factor of time and space. But in the domain of the Soul there is neither time nor space. Human mind cannot encompass this factor. It is said that you cannot see God with your physical eyes. Neither can you see the qualities of God, amongst which are 'Anadi' [without beginning (time)] and' Ananta' [without end (space)].

FUNDAMENTAL UNITY OF EXISTENCE

The actors in a play create a feeling in the audience of the reality of the scenes, which they are portraying on the stage, but they do not have this feeling themselves. As soon as the' play ends, they don the clothes of their every day existence and go back to their residence. The difference between reality and appearance in spiritual matters is something like this. The world is the same for the ordinary man and for the sage, but the ordinary man has too much of the consciousness of "I" and "Mine". The sage, on the other hand, is *engaged* all the while in devotion to Brahman even when he is

doing things in the world. His mind does not wander here and there either in the past or in the future, but is intent on the moment in the things around himself, in which he consciously notices every moment a fundamental unity of existence and being. He appears outwardly to be like any other person in his own small self, but is in fact all the time immersed in cosmic existence. In terms of devotion, he experiences God's presence at every moment. He sees God’s purpose in things as they occur. His share in events is in advance dedicated to God. He has no attachment to things of the world. This is the highest mode of existence, which often takes a whole life-time-sometimes many lives-to reach, but it is the grace of God that no single occasion of spiritual awakening in an individual is ever lost. Like music and the knowledge of foreign languages, it can be picked up where it was left. Progress from that stage to the next one is smooth, if it is attempted with zeal.

There is hardness in spiritual matters, so far as it relates to self-analysis and introspection (which must be closest) and self discipline and concentration, which must be unbroken. The preliminary purification for the cultivation of good qualities would involve a million occasions of discernment and discrimination and the rejection of the low and the selection of the higher motive. Stern self-discipline is absolutely essential. Such self-discipline is sometimes taken in the group and at the hands of the teacher, but more often it has to be by oneself on oneself. It has to be by the higher consciousness on the lower consciousness and, in the language of the Gita, by the Atma (Self) on the Buddhi (consciousness) and by the Buddhi on the mind and the senses.

But the fruit of this discipline and this hardness is sweet. There is deep peace of mind. There is harmony with surroundings like one has never dreamt of before. There is a meaning in things, which had no meaning before. There is the realisation of the futility of other things, which engaged one's whole attention. Above all, there is a joy, which cannot be described.

SPIRITUAL PATH

This is the path, of which the Gita speaks. Most of the things mentioned here are familiar to those who are already on this way. They are mentioned by the translator, not because it is his function to throw light on this path, but for the benefit of those, who pooh-pooh and are cynical about the life of the spirit. The world of materialism known as the European civilization has made sufficient inroads on India to render most Indians cynical about these matters. Their cynicism is primarily based on cowardice, because the spiritual path requires the greatest courage. It is also based on the detection of hypocrisy in some of those, who are professing to have made

progress on this path. The medical faculty can vouchsafe for every qualified doctor that he is a qualified man, but they cannot vouchsafe for quacks, who masquerade as doctors. Atheists and materialists believe that God was made in the image of man by the fear of man, but those, who have attained spiritual knowledge believe that man was made in the image of God. That heritage is great, if he will take it. Instead of the tiny abject and pusillanimous creature assailed by million fears and dying million deaths, he can be, if he took what is well within his reach, a little bit of Godhood. Instead of the world dominating him, he can dominate the world in reality. But at that stage, when he reaches this development, he will want not to live for himself, but for others. Let some of the readers make a little experiment on themselves by practicing one of the spiritual qualities described in the beginning of chapter sixteen. Let them do it for fun and see the result for themselves.

It is a commonplace in literature to measure human progress in terms of culture. Of this culture, art constitutes an important part. The major appeal of this art is to physical beauty, but the beauty of things mental transcends all art, and the beauty of things spiritual goes even beyond that. The limitations of self, race and time do not exist in the life of the spirit. Attachment is not in things, but in the significance of those things. Love is not confined to individuals or to objects. It is all-embracing and excludes nothing. Enlightened sages see God or themselves in people or things around them. Their insight is instantaneous and continuous. Their feeling and their being harmonizes in one great compassion. It is the miniature of soul and it is one great endless compass of the cosmos. There is a continuity of purpose. It is the outside and the inside of the threshold of realisation.

No one would be more conscious than the writer of these lines of his shortcomings. He has only taken from the body of the book a few of the concepts, which he is setting out here for those who scoff at the teachings of all prophets and all moral teachers of mankind. He claims no originality. But, in a dark night, if the hand, that holds the lantern, is that of an unworthy man, why not use the light all the same?

Pali Hill, Bandra, 27-1-42.

MANU SUBEDAR.

Introduction to the First Edition

About six hundred and fifty years ago, there lived in Maharashtra a great sage, who was the youngest of a family, in whom, spiritual development was exceedingly marked. At a time, when it was fashionable to confine learning to the few, he opened the gate for the many. At a time when Sanskrit was the vehicle for high philosophy, he insisted on preaching in the vernacular, the current language of the people. By process of time that vernacular itself became archaic, and this work, known popularly as the Dnyaneshwari, was rendered in modern Marathi by Pandit G. R. Moghe. For 20 million readers of the Marathi language, there is thus already in existence a valuable heritage of thought, if they will utilise it. But Pandit Moghe felt that for others in India and beyond India, this great book was shut out. He wanted this nectar to be within the reach of others. He wanted the impediment of language, which kept them from this benefit, to be broken down. At his instance and entirely by his guidance, I have undertaken a free translation of his work. In this task, my purpose was entirely selfish. If I had not got to translate this, I would not have undertaken the thorough reading, which it involved, and I would not have benefited to the extent, to which I have benefited. Whether the benefit will reach others through the translation, it is not for me to say. The work was undertaken and carried on during intervals of a busy life. From its inception to its completion, it has taken over eight years. It is not the offering of commercialism, but the outcome of the great and overflowing humanity of Pandit Moghe in the service of mankind and for the solace and satisfaction of the spirit. I wish to record my grateful obligation to this gentleman of saintly character, to this great and disinterested Rishi, whose simple living and high thinking has compelled in me a spirit of profound reverence. '

GITA AND ORIGINAL DNYANESHWARI

The original Dnyaneshwari is a record of spoken discourse. I have, therefore, taken the liberty of deleting repetitions inevitable in such discourses, and of making the text useful for the modern reader. In doing this, I am conscious that the quality of the original has to some extent been lost. I wish to state clearly, with all humility, that the present volume is a very poor substitute for the original. Current words, traditions, mythological allusions, the different stress in different connections laid on the same word carrying fine shades of meaning can never be rendered in English. The English language appears to. be a very poor vehicle for rendering a philosophical work of this nature. Many ideas of great significance are bound to have. been lost in the process of translation. Even such words, as .have been used,

would not have the same meaning and may not convey the same notion as the translator intended to convey, because of their more frequent employment in other connections. All I can claim is that, the residual is still a substantial exposition of the work, which forms the biggest milestone in Indian spiritual thought. Nothing has been produced in pre-historic India, which can rival the Gita. All subsequent attempts have been rather at the explanation than at the replacement of the Gita. It is unfortunate that the Gita is regarded as the sacred book of the Hindus. It is really the sacred book of humanity. All Hindus do not follow the teachings of this book, and many non-Hindus of high character and pure life can lay much greater claim, if really there can be any exclusive claim, to a work of this kind. It is India's heritage, but not for being guarded against the inroads of outsiders, or for being exclusively possessed and jealously secreted, but for being heralded as the torch of truth for the benefit of humanity.

Even if there are rationalists, who question the divine origin of the work, there would be few who would deny that the Gita represents the greatest synthetic effort of human thought. It is a most complete answer to queries with regard to the superhuman, to the doubts questions, promptings and aspirations of the human soul.

The Gita has undoubtedly suffered in pre-historic time from interpolation. But in the original, there is no doubt that it suffered from the prevailing tendency to press thought in as few words as possible. A mere translation of the Gita itself conveys so little not only to the foreigner, but also to the adult Hindu, who has imbibed some of the basic notions from early childhood. That does not mean that the reading of the Gita in the original, or the translation, fails to provide solace or elation, just as a great work of art always impresses one, who looks on it, even if the full implications and technicalities are not known to him. It should be the object of exposition to make difficult matters clear by bringing them within the range of ordinary human experience and observation, and from this point of view the work of Dnyaneshwar Maharaj stands absolutely unrivalled. The simplicity of the style, the multiplicity of apt illustrations, similes and parallels, render familiar great thoughts, which would otherwise elude the ordinary student.

REFLEX OF THE MIND OF THE EAST

Many attempts have been made to interpret the mind of the east to the west. But this interpretation is generally by people, who know something of the west as well as the east. The present volume is an attempt to present thoughts of the east as they were six hundred and fifty years ago, when nothing was known about the west, and nothing-

was taken into cognizance or consideration. As the west has derived all its religion and most of its philosophy not from Anglo-Saxons, but from Jewish, eastern or Latin origins, it would be nothing unusual for the west to receive once more from India this great synthesis. Not only political but economic and social organization of Europe appears to us at this distance to be undergoing a serious transformation. And the hope may be expressed that the great basic truths of life, on which alone a lasting edifice can be reared, will be of use to those that wish to escape the present malformation but are worried as to the final consequences of the visible tendencies in the social order.

THE HUMAN SOUL

The fundamental doctrine of the Gita from the point of view of one, who approaches this work for the first time, is the Soul in man, which is beyond the body, which is indestructible, but which is being identified with the body through error. The penetration of this error would lift the individual from all considerations, which ordinarily relate to the body including all the human amenities, which help his body to worldly possessions, authority, etc. Every glimpse of the Soul raises the spirit of man and while full realisation may be far off, even as an occasional, but effective cure for baseness, this doctrine 1S unrivalled.

KARMA

The doctrine of the Soul also explains the arrangement of the world. the differences in physical powers, mental attainments and in opportunities as something, not quite accidental. Apparently arising from accident, all these are really subject to some laws not readily intelligible to human beings. There have been many explanations, but the one par excellence, which sets the whole topic beyond doubt and suspicion, is the theory of Karma. According to this, the original impulse in human beings tends to take them upwards. To the extent, to which they act in harmony with that impulse, they move a stage further in their evolution, and the achievements of one birth are not lost in the next. So far as this aspect is concerned, breaches of the law, disharmonies, otherwise called' sins,' are, to put it into crude language, 'punished,' but the so-called punishment is not the vindictiveness of an ogre, but the closing-up of other avenues, so that the individual may take the correct course at least on the next occasion, or still the next, until he has got it. It is possible to portray this doctrine in terms of hellish vengeance, or, to put it in a congenial manner, of the kindly hand helping the child over the stile. The kindly hand is the original impulse, is the Soul within, the realisation of which is the quest, the finding of which is the goal.

ESSENTIAL UNITY

That the Soul is the same in all, that to the Soul, therefore, there is neither friend nor foe, neither father nor son, is the next important doctrine running through the Gita. All is One and One is all. There may be multiplicity of forms and expression in the description of God and the process of creation, but behind the multiplicity is this simple fact. In essence, religious dogmas and practices, formal worship and the instruments of worship are an overgrowth. They have misappropriated the place, which does not belong to them, and instead of leading human beings to light, they have served to mislead them. One has to demolish them, but the demolition is not physical. One has 110 go into and behind these, and in one's progress each milestone works as the next step, as superficial things are left behind and brings one nearer to the stream of this unfailing source.

In each stage of development of an individual, he is faced with a problem and he needs guidance. His problem is not always the' same; as he goes further, but the same key can open many doors .. Since no man can forthwith realise the Soul, that is within him, forthwith identify himself with the world not as it is seen, but as it is, it is of great importance in practice to have some guidance as to the relation of man with man. The Gita provides this but it needs to be understood. The simplest notion can elude the mind, if the mind is wandering. It is for the seeker really to seek. But if an earnest effort is made, the remarkable exposition of Dnyaneshwar Maharaj will help all, whether they are still groping in the elementary stage or whether they have already achieved some measure of spiritual development, just as the sun gives light to the peasant's cottage as well as to the prince's palace.

RELATION OF MAN WITH MAN

The essential doctrine of the Gita in the relation of man with man is that, the use or enjoyment of anything, except after fulfilling the necessary obligations (towards other human beings), is to be regarded as theft and, therefore, reprehensible both in the eyes of the state and of God. Whether in ancient India, the social organization could be made to enable people to conform to this idea or not, is a matter of barren historical controversy. But, there is not the slightest doubt that, the future of the human race depends on the success, with which the foremost men in society exert themselves towards' the realisation of this notion. Equality and fraternity, which are not possible without liberty, would be idle words, unless something were done to render opportunities equal, and unless ultimately, the individual dividend from common fund were equalised.

The basic truth is twofold: firstly, that no one shall enjoy an amenity prior to the fulfillment of his obligations, and, therefore, to

the negation of those obligations; and, secondly, the emphasis is on the obligations and not on the rights. The only right, which is recognised and extolled, is the right to serve.

" How many things can I describe to you in detail one by one? Inflame your sense of service and then serve everything that comes to your eye, realising that they are mere forms of Mine, and abandoning hatred of all living beings, bow everywhere through humility with the full conviction that I exist everywhere. In this way, you will secure My full protection. Then in this world, no third thing will exist for you and you will find complete unity between Me and you. Then you will enjoy union with Me at all times.

" Along this path will your true happiness constantly increase. o Arjuna, the existence of the third thing, (the feeling of the world as world), which comes between you and your happiness, will be gone and as you belong to Me, you will reach Me." (Chapter XVIII. p. 331.)

RIGHTS AND OBLIGATIONS

This approach to human affairs might have better results, since the rights of man are rooted in his respect for similar rights of other men. The likening of human life to a ceremonial sacrifice, as it might have been known in ancient times, is merely an allegory. This fundamental verity lies in the fact that, each individual, who conceives the world around him with his own consciousness as a center, is not entitled to anything more than the balance after the due discharge of his responsibilities to human society. This great truth has been accepted and acknowledged everywhere in the world. The difficulties arise in its application and in the complete details emanating from such application. It has been the guiding motif in all Utopias, where imagination breaks down difficulties arising out of the perversities of human nature and smoothens out processes. which in actual life do not prove to be so easy. Every constructive reform in society has assumed some definite maxim of this kind, until the baser side of human nature asserts itself and destroys the fabric, which may have been constructed with the best intentions.

BURDEN OF LEADERSHIP

The inertia of the mass and the inevitability of control in a few hands in any scheme of things, brings to the forefront the point. which is stressed in the Gita over and over again, viz., the necessity of setting a good model to the mass of the people and the desirability of the cultivation of. the Satya attribute by the leaders of any human group. Unless the top men show selflessness, i.e., withdraw their mind not only from material rewards, but from personal pride,

unless they concentrate on their own effort that the results, either personal or otherwise, are not for them to worry about, the basic truth generally gets mislaid. It is less true to say that no leaders can be better than the social arrangements, which throw them up. It is more true to say that no society can be better and can rise higher than the tone set to it by its foremost men.

"In this world whatever the leaders of the mass do, comes to be regarded as duty and the common crowd follow. This is quite natural. Good people, therefore, do not neglect actions but attend to them diligently." (Chapter III, p. 77.)

" A man, seeking an end, acts with the intention of securing the fruit. So should a disinterested person also act (though he has no expectation). The institutions of this world must necessarily be preserved. One should follow the path of duty and set an example to people to do the same and one should not keep aloof from them. A child that sucks the mother's breast with difficulty, cannot digest cooked food. Even in joke, you should not teach inaction to those, who are not capable of the performance of action. They should be taught the path of good actions and that path alone should be praised before them. Even those, who seek nothing, must continue to do their duty, offering a good model. They would do so for universal welfare and be free from the bonds of Karma. As in a theatre, those who act as king and queen do not entertain in their mind any feeling of being man and woman, though they succeed in creating this feeling in the minds of the audience, so the wise continue to do their duty." (Chapter III, p. 77.)

ACTIVITY OR NON-ACTIVITY

The moral superiority of any social system, or of any system, which seeks to establish equitable human relationship, depends very largely on this factor. This is clearly brought out in the Gita. It is not, as some have tried to interpret, that the religion of the Gita upholds inactivity of all kinds and is repugnant to the pursuit of material objects. The material objects may be for the good of all and not for the good of one. It is the withdrawal of the ego of the better men in the community, so that the more power is transferred to their hands, the less they think of themselves and the more they think of human life as a whole.

In chapter after chapter, the question of non-activity and activity I. e. clearly put forward, with the bias always on the side of the proper performance of all actions by each individual.

"Without the performance of obligatory actions, no one can attain the stage of non-desire (Naishkarmya), in which the Yogi

rejoices. It is absolute stupidity to expect anyone to reach this end by neglecting his obligations. No one discards a boat, if he has to cross the river. If one must appease hunger, he must have his food cooked either by himself or by others. So long as there is no 'freedom from desire, there is action" but when contentment arises, all desires spontaneously disappear. Those, who aim at final liberation, should not turn from their duties. It is not possible for one to perform actions, or to abandon them at will. To talk of relinquishing actions is to talk nonsense, because, however much one may wish, he cannot abandon them. So long as there are natural conditions (Prakriti), actions are being done, because all actions are subject to the three qualities (Gunas) and are being done involuntarily. Mere wish to abandon obligatory actions is not going to alter the tendencies of the senses. If you said you would do nothing, will your ears cease to hear, or the eyes fail to see, will the nose lose its function, will breathing be stopped, or will the mind become free from all ideas? Will hunger and thirst disappear? Will the cycle of sleep and waking stop? Will feet refuse to move and above all, will you be free from the chain of life and death? If all this cannot stop, then what is it that you would have abandoned? It is futile to believe that one can take up or throwaway actions. A man, sitting in a carriage, moves because he is in the carriage, though he may be himself motionless. A dry insentient leaf moves- in the sky because it is wafted up by the wind. Even a disinterested person (sage) performs actions by the force of nature and by the tendencies of the organs of action. So long as one is linked with nature (Prakriti), his abandonment of actions is impossible. To talk otherwise is to show futile obstinacy.

" Some men seek to restrict action by checking the senses. But in reality, they cannot do so, as in their mind the desire for action always exists, though externally they may show the reverse. I am really sorry for such people, for they are doubtless holding on to the object of senses." (Chapter III, p. 73.)

"To perform one's duties properly is in itself the highest offering. Those, who pursue this path, are not touched by sin. It is only when one's duties are neglected and one is inclined to do erroneous acts, that he is caught in the cycle of life and death. The performance of one's duty is in itself the highest sacrifice (Yadna) and the man, who is devoted to such sacrifice, is free from all bonds. The world is tied up by actions." (Chapter III, p. 74.)

CONTROL DESIRE AND ANGER

Anything in the nature of lethargy is condemned in the strongest terms, and intellectual eminence is not only extolled, but, everything, that warps judgment, or leads reason astray, is condemned.

The greatest enemies of sound judgment, are stated to be desire and the anger resulting from the non-fulfillment of such desire.

"A little poison can spread in the whole body and destroy life. A little desire of the objects of senses in the mind is also ruinous, because it unsettles discrimination (Viveka). Even an ascetic will have the feeling of affection, if he remembers objects of senses in his mind. The affection will create desire, which is passion (Kama) personified. Where there is passion, there is anger, and anger destroys thought. Wandering thoughts destroy memory, like gale blowing out a lamp. Like the world being gripped by darkness, when the light of the sun disappears, the distortion of memory makes people blind. This blindness in the form of ignorance unsettles the understanding and then complete ruin follows. The understanding is confused in the same way as a man, who is blind from birth, runs here and there not knowing where he is going. The destruction of memory paralyses the understanding and overshadows the knowledge of Self. A man, whose understanding is destroyed, is like the physical body, from which life has gone out. Even a spark of fire falling in a wooden pyre would be enough to burn down everything. So even through the thought of the enjoyment of the senses, every description of harm is let in." (Chapter II, p. 69.)

EFFICIENCY EXTOLLED

Any suggestion, that, life as it is lived in the modern world, would be inconsistent with the doctrines preached in the Gita, may be put to rest at once, as it is definitely declared that even the ultimate task of realising God comes through efficiency in work.

The withdrawal is not from worldly activity, but from lethargy. The west has dimly begun to realise that there is a sub-conscious mind, which is much more important in human affairs than the conscious mind, that this sub-conscious mind is not disturbed, and is not wandering as much as the conscious mind. It is, therefore, this second mind, this inner life, in which all the processes of greater importance affecting the existence of an individual, are going on. It is the regulation of this inner life, which is described in the Gita, and any interpretation, which turns the doctrines of the Gita as inconsistent with the highest type of intellectual or physical activity by any individual, would be grossly incorrect. The final spiritual balance is more easily disturbed by the sense of possession, of desire, of achievement, than by anything else, and the only corrective to this malignant factor is the withdrawal by the individual into himself from the material results of any activity and the realisation by the individual, that the results pertain not to himself, but belong to the community, that he would only get the balance, if any, after every-

body else's needs are satisfied, that the needs of some individuals may be greater than his own, that these must . come absolutely' prior to his needs, that he is only entitled to work, that his salvation lies in the work, and that he would be lost both materially and spiritually if he allows himself, and to the extent to which he allows himself, to be drawn in the thoughts of the results of his activity. Any individual, can, by the accident of pure juxtaposition, play an important part in the affairs of humanity, but he does not cease to be a mere tiny speck, a small limb of a larger life, a small spoke in the huge machine. Not only would he lose his own balance, but he would also, by his defection, or by weakness, harm the larger life around him. Dnyaneshwar Maharaj has made it quite clear that no man can say that the affairs of humanity around him are not his concern.

"The enemies to guard against are desire and anger. . . . . . Desire' and anger have their root in egotism. Desire and anger create hypocrisy and the suppression of truth. They destroy mental peace and substantiate illusion (Maya), which overpowers even the sages. They undermine discrimination, disinterestedness and patience. They ruin tranquility, courage and joy. They cut at the root of knowledge and make happiness impossible. They are born with the body and are inseparable from it. In this way they run parallel with consciousness itself and appear before the mind's eye under the pretence of being judgment." (Chapter III, p. 80.)

" He always regards the whole world as part of himself. Therefore, in his mind, not a trace of the feeling of pleasure and pain or of good and bad actions arises at any time. He looks upon the different things of the world either pleasant or unpleasant, or extraordinary in any sense, as different limbs of his own body. Dwelling in the body and to all appearances undergoing pleasure and pain, in his own experience, he believes himself as Brahman. It has become natural to him to regard after his experience of Brahman the world as himself. To regard the world as part of oneself, to become the world and to reach this condition by a state of mental equanimity, that is the method. I have already told you before, that there is nothing greater than this feeling of equanimity." (Chapter VI, p. 101.)

"You may think that it is not necessary to know anything about the world, but you are wrong. It is only when the knowledge of the world is complete, that the intellect closes its eyelids and remains steady like a boat, which has been moored on a bank. Highest knowledge is that, in which there remains no curiosity, which is followed by logic and which gives no room for imagination. Knowledge, which has not got this characteristic, is worldly knowledge and it is false." (Chapter VII, p. 105.)

The salvation lies, not by running away, or by ignoring these affairs, but by shouldering their burden and at the same time by the regulation of the inner life in the sense of duty and in the withdrawal of personal desire and personal egoism.

The cultivation of personal purity and of the Satva attributes, which are so essential for the seeker, is described in further chapters of the Gita. Human psychology, following the conscious individuality of each one, offers more than one pitfall. Relative values of things have got to be adjusted, and the adjustment is by no means easy. The cultivation of a single quality to the exclusion of others is seldom successful. Association with the good and the great, and, in particular, the guidance from an advanced individual or a preceptor, are postulated. Dnyaneshwar Maharaj has further made it easy by a detailed contrast between the Satva, or the pure attributes, and the Asura, or the impure attributes.

In an approach to the Almighty, after the ordinary curiosities have been satisfied, and after some kind of correlation has been established in the mind with regard to the outside visible world in its bearing on the individual and on the cosmos, the seeker meets, according to his condition, with more than one mystic phenomenon; more than one kind of doubt assails his mind. There are chapters, in which it is shown that the balance has to be kept between the alternation of extreme humility and littleness, and of extreme sense of power, both of which the mystic feels from time to time. The suppression of egoism, the dedication of all action to God, the withdrawal from the desire of fruits, the realisation of inherent unity of things in general and of oneself with the Almighty, so that all feeling that" This is mine-I am doing this," disappears, are at various places clearly indicated. The approach to the Almighty, either through devotion, which might itself take one or many forms, or, through wisdom and deep understanding of things as they are, through asceticism and withdrawal from external worldly conditions, through the simple pursuit of duty, while surrounded with outward worldly attributes, are all clearly set out, but the bulk of these topics are matters for an individual to take up with himself. In his solitude and in his secret spiritual pursuits, an individual, if he is fortunate, is sometimes helped by an advanced preceptor, but some of these are hardly topics for general discussion. An intellectual and logical classification of them is of no avail, as these are not topics, which lend themselves to such classification. There is in human life and affairs that infinite variety, which defies classification, which defies comment, which renders jejune and comic any learned discussion thereon, except by persons, who have themselves reached that stage of spiritual development. But, those, who think they have crossed the border of material life and have successfully cultivated

the pure human spirit and the elevating moral traits, which characterise the sages of old, may be requested to look into this book, which has stood the test of ages and has proved an unfailing source of guidance to millions of seekers.

GUIDANCE FOR ALL

No apology is needed for the presentation in English of the most masterly exposition of the Gita. In the course of human evolution, it would be impossible to point out any other work, which has influenced more men over a longer stretch of time than this " song of the Lord." The passage of time has not tarnished the lustre of its teachings, or rendered inappropriate any fundamental doctrine or precept contained therein. The teachings of the Gita have given solace and inspiration not only to earnest minds in India, but to sages like Kant and Emerson abroad. With wonderful simplicity, the highest doctrines are elucidated and they are capable of universal application. Barriers of race and nationality crumble down before the lofty view of human nature and of human life, which is sought to be presented in the Gita.

Perhaps the most wonderful thing about the Gita is that it is a source of guidance to everyone. For the simplest of men, who have not the understanding of any intricate or far-reaching doctrine, as well as for the most advanced mystic, the path is clearly indicated. For him, who desires to have a full and rich life with as many experiences of every description as possible, and for him, who is inclined or condemned to turn away from the world, for youth and for the aged, for man and for woman, for the rich and the poor, for the oppressor and the oppressed, for the sage and the sinner, there is light, there is solace, there is the means of readjustment from every' disturbance, there is the means of purification from every impurity, there is the path of hope and there is the path of bliss. The same person has derived in different mental conditions useful and helpful sustenance from reading and contemplating its doctrines. If anyone returns hungry from the feast of the gods, it is his own fault.

The multiplication of activities and the stress and troubles of life lived at ever quickening pace have not rendered its doctrines out of date. The vital facts of life have remained the same through the ages and the most important of them is the relation of man with man. The message of hope for suffering humanity has been delivered more than once, but it is better for human beings to help themselves than to wait for being helped, and the highest teaching is that, which sets everyone on the path by himself, as independent of external assistance as it is possible to be. Perhaps this is the secret of the ascendancy of the Gita.

Historically, the date of the Gita as well as its source are shrouded in the greatest uncertainty. It is placed by scholars as sometime before the date when Gautama Buddha lived. It is also placed as coming after the Upanishads, on which it draws copiously and of which it is the quintessence. The most remarkable fact is that it is perhaps the greatest effort at synthesis. There were schools of thought in India, which proceeded with extreme logic to question the existence of the universe and the relation of the individual self to it, but some of these schools failed to bring forth the doctrines, which would guide human beings in their conduct with one another, or enable the spirit of man to rise above the ordinary worldly complications, towards the Infinite. There must have been also other schools of thought, which started in a firm belief in God as Creator and regulator of the world, schools, which laid emphasis on the ethical conduct of man and on their implicit faith in a gradual purification and approach to the Almighty, leaving the larger and more subtle questions on the borderland of human knowledge alone. Starting from the atheist with his absolute denial of any entity outside the human consciousness to the believer, who regards himself as a small limb of the whole universe, starting from the monotheist to the man, 'who believes in an all-pervading Super Self, the Gita has solace and guidance for all. Reality and a concrete fact are of greater importance than any arguments or ideas explaining it or surrounding it That being the case, the fundamental unity of all doctrines, so long as they enable a man to rise above and beyond his lower self, is established.

THE SPIRITUAL EFFORT

But, because the Gita embodies the unity of warring schools of thought, there is no contradiction in itself. Nor is there inanity. It is by reason that the root of things is established. The individual human being or self is taken as the unit and leading there from to the rejection of everything, which debases, everything, which ties down, everything which connotes evil, a way is shown to the individual to strengthen himself, to reconcile himself to the world as it is, to make his progress while remaining in the world, to come nearer to his Lord, to go one step beyond where he has reached in his evolution, and, if he has it in himself, to reach the Supreme. From this position the eternal queries, which have troubled the human mind with regard to phenomena, for which he cannot find an explanation, with regard to things superhuman and beyond human consciousness or control, with regard to life generally, birth and death as well as destiny. are answered, but the answer is in terms, which interpret themselves easily to each mind according to his capacity. The fundamental doctrines are undoubtedly those of Vedanta. They are the quintessence of the Upanishads. The involution from supreme universal Self to the individual self and consciousness, and the evolution-

from the smallest consciousness to the highest form of life and thereafter the final Yoga or Nirvana, are all undoubtedly the fundamental, but, within these limits the immediate problem of any human being, the immediate guidance, which he seeks, is secured by him. If he can exert himself, the reward is there. If he can rise above this normal condition into a rarer spiritual atmosphere even for a second, it is not wasted. It helps him further, and the next effort is easier, It is trite to say that the world as it appears is unreal, but there is not the slightest doubt that values of things, human as well as material, are different in human beings, and in the same human being at different stages and at different times of life they are different. To a collector, a rare specimen is of extraordinary value. To the layman, it is nothing. But when the collector loses heart and turns to something else, the most extraordinary specimen in the world has no value for him. Values, not only of things but of human relations, are the result of the intelligence (Buddhi). If, in individual things, it is clear to us that values alter according to the attraction, which things or persons have for one, then the next step, viz., that the collective value of things in human existence is itself the result of the collective attraction, which things have for the mind, is logically inevitable, and this is the simple message of the Gita. If the intelligence could be withdrawn from things, then they cease to have value and, therefore, they would cease to bind: Events might go on occurring; things might take their own course; materially, according to the characteristics of each thing, it would act, but its meaning to a human being would be different, if he could withdraw his intelligence from these things. Withdrawing his intelligence from things and events and centering it on the Supreme, is a task, which the seeker has to set before him, but it is not a task, which is slightly achieved. The Gita itself says that out of millions of people a few try, but out of thousands of those, who try, a few succeed. The non-search is due to ignorance and the failure to succeed is due to weakness, to which men in their spiritual efforts succumb, and yet for this as for any other effort, there is no royal road. Self-help, a lot of patience and a lot of faith are wanted. These are wanted for achieving the smallest mechanical or material accomplishment. In a much greater degree, they are wanted for the larger spiritual effort. In achieving a mechanical result, or acquiring control over any particular branch of knowledge, the obstacles, apart from fatigue and mental weakness, are not many from the external, but in the spiritual effort, the obstacle arises from the objects of all senses, and the moment the mind engages in the contemplation of any object of sense, it is distracted from the main search.

HUMAN PROBLEMS

The influence of modern European civilization and culture both in Europe and elsewhere is that the ordinary man leaves a religious Introduction

book severely alone. He expects to derive no pleasure in reading it nor any profit, and while bowing to or sneering at religion according to his whim, he is altogether indifferent to its literature. In this attitude, he has probably been led by the fact that most books dealing with dogma or mythology fail to satisfy the promptings of the modern mind. They certainly do not envisage the conditions, under which humanity is living at the present day. Whatever the value, therefore, of a work like the Dnyaneshwari may be to the student of philosophy or comparative religion, a question may be raised, whether it is of use to the man in the street. It is precisely in this respect, that the Dnyaneshwari differs from any other work known to the writer. It has a message for the individual as indicated previously, so that, regarding himself as the centre of his own consciousness, and of the world, which he sees and believes in, around that consciousness, he can take the next step, strengthening himself against everything that will drag him down, everything that will make him the victim of misery and sorrow, that will spoil his success through vain gloriousness or render more galling than it is, any form of enslavement in which he may find himself. The importance of the teachings of the Dnyaneshwari, however, lies further, and that is the outlook, which it creates over human problems generally.

It is impossible for any good man to contemplate the condition of the human race to-day without a feeling of horror at the substantial evil, which may explode into a serious disaster at any moment. There is in reality a perpetual condition of conflict, which occasionally becomes abnormal. There is the never-ending jealousy of nations surrounded by walls and ditches in the form of differences in language and tradition. There are territorial ambitions on the part of each nation and large powers are exercised by several imperial authorities over peoples, who have come to desire liberty in political and other directions. Apart from this regional tension, there is a subtle but very powerful race antagonism and the conflict of colour. In the same society, there is the conflict between class and class, between the forces of law and order and of anarchy, between one political party and another, between protagonists of one religion and another. Tradition itself, which is the binding force in some direction, becomes the cause of friction in another. Men cling dearly to what they know and most of them, without their knowing it, find themselves in opposition to another set of men. When this perpetual state of conflict breaks out into something abnormal, it gets the name of war, revolt, and riot. Humanity has still to learn methods of obtaining peace, i.e., of avoiding war and of settling down to a condition different from where they started, after a war or an acute conflict had actually occurred,

POTENTIAL CONFLICTS

The efforts, which have been made in Europe to bring about international settlements for the avoidance of the war, cannot be said by their strongest advocates to have been successful. The result can be summarised into greater circumspection and greater watchfulness on the part of every unit of humanity. There is today a much deeper anxiety not to be left out alone, in case a fresh conflict occurs. All the hopes, which were entertained from the balance e of power and the Hague Tribunal, and the principles enunciated by President Wilson and the League of Nations, have been frustrated, The absence of war, or a serious conflict, to-day is entirely due on the part of some units to a state of exhaustion, which indicates patience, and on the part of others to a fear that in a fresh conflict they may lose the position of vantage, which they are at present occupying. If some nations felt sure that they had the strength, there would be more than one war. If others felt that they would gain something further and consolidate their power more, there would be a war to-morrow. The absence of an acute conflict is not, therefore, due to any ethical consideration. Nor is it due to a real understanding of the principles, which should regulate relationships between groups of human beings. The writer notes this failure not in condemnation of the efforts, which many good men have made in Europe and America. There is undoubtedly a search to find a way, but the way has not yet been found. In this effort, there lies the hope of humanity and of better conditions for every <me.

While this is the position with regard to larger conflicts in the nature of war, domestic upheavals have not been avoided in most places. Some of these upheavals, which were based on a demand for larger justice and larger freedom on the part of what may be called the submerged classes, may arouse the sympathy of most humanitarians. But even in these upheavals, based largely on the mass disapproval of past actions of men in authority and deriving their strength from a desire for economic improvement, no definite principles are discernible either in the origin or in the progress or in the methods employed. Very few lessons have been learnt and these often at a terrific cost, with a prompt reversion to the primitive stage.

EXPLOITATION

Men do not seem to know what they are searching and as is inevitable, they imitate the models that society provides. The successful modern man is he, who makes money, makes a big name and comes to possess authority. Some of these win success in the older countries by taking advantage of the tradition or the class, to which

they belong. Others are thrown up by a mere accident of opportune conditions or momentum, of the things they handle. From an age, in which theoretically absolute equality between man and man has to be acknowledged, the dominant search seems to be for success and its paraphernalia of money, reputation and authority. Those, who gain success, explain it as having come to them on account of this, that or the other force, and those, who are necessarily condemned to existence in more moderate conditions, also reconcile themselves to those conditions. But neither at the top nor at the bottom is there any stress laid on human relationships.

As opportunities create wealth and power, those are applauded, but the moral reactions amongst men are very grave. It is not realised that fundamentally, there is the phenomenon of exploitation inside every nation, and opportunities of exploitation outside a nation are also seized. So long as the civilization of Europe and of America relies on exploitation either of its own nationals or of its neighbors, or of weaker races outside, the solution of the problem which. if not solved, would engulf civilization itself, is going to be very difficult. Amongst the domestic problems, which every community has to face more or less, are problems of crime stated differently, problems securing to every individual absolute freedom. They have also to face the problem of disease, which, stated differently, would be for the whole of the human race to fight conditions, which permanently or temporarily debase or deteriorate human life.

SEARCH FOR PROFITS

Amongst the foreign problems, with which nations have been faced, the most prominent is the scope and opportunity for trade. What has to be determined are the terms, on which materials, raw or manufactured, are to be exchanged. Arising from this simple issue, a vast network of imperialism, tariffs, transport, transport monopoly, production and distribution, and cartels have been set up. The manufacturers of many things, including the manufacturers of armaments, put their interest forward regardless of the reaction on other human beings. They exploit every decent human sentiment; patriotism, religious and other tradition, and everything else is made to do service for the exploiting hand and men are beguiled with bogies of national danger, or danger to the race or civilization. It is a blind search for profit or for the means of obtaining profit, viz., a desirable strategic position, from which profits can arise.

Advantage appears to be taken of the backwardness of human beings, and from this point of view, most human beings are backward. Conditions of modern life in western countries and in the

east do not give time for reflection to an individual as to what he is and what he is doing, and most men are content to follow the lead of other men. Their whole discipline from childhood onwards compels them to a certain line of action and organized public opinion, which is controlled by a few men at the top, determines what they shall do. On a clear referendum whether a war was wanted or not, and whether an individual felt any enmity to a distant individual located elsewhere, the reply would be of only one kind, and yet wars have taken place and might take place on a larger and more destructive scale hereafter.

CONDITIONS OF CIVILIZATION

This analysis of the conditions of civilization is crude in its simplicity but is in the main true. There is no deliberate attempt here to under-estimate the worth of human beings. Activity and energy, which can be destructive, can also be productive. All men, who, by their situation and circumstance, are led into actions, which are either directly or indirectly calculated to harm human life and society, are not necessarily bad. The writer does not believe that there is any inherent evil in any race or any set of men, but if it were carefully observed, it would be found that men take guidance for most things from somebody else. Where the guidance is not immediate and direct, it involves imitation of the models, which society holds before them. That the net result during the last one hundred years has not been to raise the human spirit or outlook, or to set human society on an upward path, cannot be gainsaid. If such a guidance had not been forthcoming, it is not for lack of thought or for the lack of effort, of earnest minds in the west. Many such efforts have been made. Many have strenuously tried to find a solution. Many had the courage of advocating a solution. It is possible that some of these solutions, if universally adopted, would have led to better results. The tradition and received method from above are of great importance. The writer firmly believes that what is wanted for settling world problems to-day is a great mind from the east capable of detachment and capable of that wonderful quality of the analysis of personal motives, which reached its highest culmination in the east, as well as that wonderful quality of synthesis, which has been disclosed more than once in the past. If the human race is not destined to go down to the primitive in one form or the other, with perhaps change of name, if violence is not going to be the only one or the most important weapon for settling things, if civilization is to signify the uplift of the individual human self, then these results might still come forth at sometime in the future. It is possible that these results might take the form of religion as had happened in antiquity before, whenever the human spirit was troubled beyond a certain point in any exist-

ing state of society. It is possible that this might take some other form. Higher thought is not the monopoly of any individual. In fact. it has now been definitely established that simultaneously many minds in the world, following a certain notion, have by some subtle. manner been trying to solve the same problem. In such an effort, if the best presentation of Indian civilization and of Indian thought and of Indian ethics can help, this work ought to prove useful.

REGARD EVERYONE AS YOU WOULD REGARD YOURSELF

It is anticipated that to any earnest thinker, whatever his individual belief may be, this help would come, because, as mentioned b fore, the. Dnyaneshwari starts with the individual self, who is constantly facing problems of one kind or the other. If he can go beyond the immediate troubles, which are annoying him, other problems come before him and still others, right until he has reached Nirvana. If he can realise, that some of the problems, which trouble him, are really commonplace, that the solution of them would be on lines, on which these problems have been solved before; that so far as they depend on physical environment or on outside things, they would take their own course and obey their own laws. If a man can, however, rise above these problems, he would have a higher set of problems before him, a higher set of laws, which would affect those problems and so on. But in the solution of all these problems, whether lower or higher, a certain fundamental realisation has to be kept before the mind, and, that is, (" Atmopamyena Sarvatra.") "See everything as if it were yourself." This teaching runs throughout. It is the highest teaching of democracy. In order to reach the highest form of truth, individual pride, pride of station, position, colour, possessions and all the other disturbing factors would have to be eliminated. Even the smallest mechanical achievement requires a certain amount of skill. The constant realisation of human responsibility also requires a great discipline and those alone, who can achieve this, can achieve true thought. This being the main teaching of this work, its bearing on the solution of world problems will be apparent to those, who can rise above the traditional barriers raised by the prevailing primitive condition of humanity.

SELF-KNOWLEDGE AS BASIS OF HUMAN RELATIONSHIP

Some of the western thinkers have already realised that any review of the conditions of Europe, in which the Balkans and other south eastern countries and races are regarded as inferior, or in any other manner as materially different from the Anglo-Saxons, would be thoroughly useless as being based on sentiment or superficial difference. It may be a correct description, but it offers no solution.

If races and peoples are inferior, so are individuals inside a nation, and yet for the purpose of the constitution, every bias given to property or possession or to birth has been already eliminated or is sought to be eliminated. In countries, which claim to be democratic, critics will be found, who would maintain that democracy is not thoroughly established. The grounds, on which such critics base their criticism, are also the grounds, on which a world settlement on the basis of superiority and inferiority cannot be found. The principle of self-determination was the first serious departure from the claims of those, who had the power to lay down the dictum and the resources to enforce it. But it clearly does not go very far. People manage their own affairs in their own house, but when there is a fire, a few neighbours help them, even when organized municipal fire brigade does not exist. There is not sufficient interest in international matters, when it is a question between a powerful nation and its neighbour, or a powerful race and another race. So long as exploitation in any form is not only allowed but applauded, honest dealings between man and man will not arise. I am not speaking with any disparagement of the races in the west. They have shown very great capacity and enterprise. Those, who have sought to penetrate to the North and the. South Pole, to travel by air and under water and to unravel Nature's secrets, with a view to secure for human beings greater control over natural surroundings, cannot be said to be lacking in that impulse to knowledge, to which alone knowledge responds. The difficulty, unfortunately, would be that, self-knowledge in the directions, in which it may be a link to better human relations and greater spiritual development, is divorced from material rewards. It is common enough to hear, that there is a lot of information, without which human beings can get on very well. The mass attitude towards knowledge of every kind has thus been unsatisfactory in all places in the world. The promotion of knowledge by the state in various countries is also in another direction. In short, the day seems to be yet very far, because, the fundamental notion, on which the relation of human beings with one another should be based, is still defective. No search is being made for this. Everyone, who steps out of the trodden path, is suppressed, ridiculed, or sat upon with the result that the root ideas of the human life are left to take care of themselves, while mankind busies itself with superficial growths and branches.

RESPONSIBILITY FOR SUFFERING

The affairs of humanity seem to be running along traditional lines involving search for political power in the first instance

and then for money power, with the inevitable reaction from both and from the breakdown of credit. The fact, that there is no net improvement at the end of a period of time, would indicate almost as if mankind had given up the effort to improve, but the hope lies only in the persistence of such effort. It is not enough that the few dark spots are removed, and efforts are made for the abolition of slavery, for prison reform, and the control, or abolition, of prostitution. Would slavery, or the subjection, of one mass of people to another, still continue? There is still harshness and cruelty, unjust deprivation, and the denial of elementary Liberties not only to individuals, but to large masses of population. Not merely in national politics, but in internationalism, there has crept in a spirit of casuistry, which, while recognizing an evil, tries either to minimize and explain it, or to foist the blame therefor to somebody else, or, still worse, to attach the responsibility on the shoulders of those, who are the sufferers. That something is lacking should be obvious to any impartial observer, who would wish to see the human family live not merely in harmony, but in robust health. Jesus Christ took upon himself the responsibility for all the evils, which existed in his times. Gautama Buddha was so overcome at the misery and helplessness of human beings around him. that he gave up his throne and not merely sought solace and contemplation, but attempted to establish the rule of justice and humanity. The essence of the teaching of Dnyaneshwar Maharaj is that every right-thinking man must take the responsibility for all the suffering, which goes on around him. The private ambitions of individuals and the public greed of nations could only be checked, when millions of right-thinking people will raise up their hands and cry halt. It is in the hope that such good men will arise in all countries simultaneously and will constitute a link towards the establishment of the fundamental doctrine of the unity of humanity, that this work is offered in the English language.

HINDUISM ACCORDING TO THE GITA

The Gita is regarded by the outside world as the sacred book of the Hindus. It would be, therefore, legitimate to claim that, whatever is essential to the life of a good Hindu on the side of religion, is what is prescribed for him herein. One finds everywhere in the matter of the relationship of man to man the explicit gospel of adherence to truth and the faithful discharge of one's obligations. With regard to the personal life of an individual, what is definitely enjoined is the control of the mind by constant resistance to the call of the body or of the objects leading ultimately to physical satisfaction. These encompass roughly the highest requirements of faith, apart of course, from prayer to the Almighty, which a strictly religious Hindu should carry out according to the Gita. If that were so, it is impossible for

any observer of contemporary life not to feel that the things, which masquerade under the garb of Hinduism, the forms and observances, and the customary rituals, are an altogether extraneous and malignant growth. The problem in India during the next thirty or forty years is going to be the difference between Hindus and Mussalmans. In so far as such difference are based on material motives and the desire to have an adequate or greater share in the good things of life, nothing need ort can be said at this place, except that, whenever a thing is carried to the extreme, there must be a reaction, and in the spiritual world at all events, a price has to be paid for every deviation from truth and justice. The punishment cannot be escaped and in fact, even to a superficial observer, it would appear that nature does not work by the shortest cuts in issues of this kind. But, in so far as it is claimed that the differences between Hindus and Moslems are based on differences of fundamental doctrines of. Hinduism and Islam, with all humility I should like to point out that, after a close study of the Gita and of the wonderful explanations thereof by Dnyaneshwar Maharaj, I have come to the conclusion that the unity of Godhead, which is stressed in Islam, is also of the essence in the faith, which claims to derive its fundamentals from the Gita. Much deviation from this doctrine of pure unity exists everywhere, and it would be idle to shut one's eyes to its existence. But in the Gita it is distinctly put down as due to the deficiency and limitation of the devotee, rather than as part of the final truth.

"What is to be known as 'Dneya' is Brahman, unattainable by any means except those of wisdom (Dnyana), after knowing Whom, no duties survive. After attainment of this wisdom, there is identification with Brahman. After knowing Him, the rotation of birth and death is left behind and constant and unbroken joy is produced. That is the object of knowledge, which is unborn and self-existent. If you said He did not exist, then you would see Him in the form of this universe and if you said that the universe was Brahman, it is nothing but an illusion. In Him, the-fie is neither the seer nor the seen, neither appearance nor form nor colour. It is difficult for a man to say that He exists and yet if you deny it, there is the whole phenomenon of the universe to be explained, as to who made it and why. In this manner in the discussion whether He is or He is not, even the Vedas have been exhausted. Thoughts cannot cross that region, where these questions can be decided. Just as earth is in the form of vessel made of clay (and yet distinct from it), so is Brahman In everything and comprising everything (and yet distinct). At all times and places without being identified with time and place, Brahman actuates the movable and the immovable. The universe has thus been called His arm (Vishwabahul, because everything happens everywhere through His prowess. The universe has been

called His feet, because everything is contained at the same time in Him. His light reaches everywhere and He sees everything like the sun, which has neither eyes, nor limbs. And though without eyes, the Vedas have named Him "All-seeing," because He sees everything. Because He is above on the head of everyone, He has been called the head of the universe (Vishwamurdha), and like the fire, which has its mouth in its body and which consumes everything, His mouth is everywhere. Hence He has been called by the Vedas the universal mouth (Vishwatomukha). Just as in everything, there is space, so He has His ear in all spoken words. Hence we say that He hears everything, because He envelops everything. All these discussions of the Supreme Self are merely a means of describing His all-pervading character. Otherwise all this talk of hands, feet, eyes, etc., would be absurd where, properly speaking, there is complete non-existence. When a wave meets another wave and breaks it up, is there any difference between the attacker: and the attacked? They are both water. So Brahman is One and all these descriptions are merely to indicate that whatever is differentiated into two, is really one. Even when zero is indicated, it is noted down as a point. Thus unity has to be described by means of duality. If these forms of speech were altogether prohibited, unity itself would be lost except by such description in the continuous link between preceptor and pupil. Now, listen, how everything, which is known by human mind, is enveloped by Brahman. Brahman is all-pervading, in all things in the same manner as space constitutes the sky, thread becomes cloth, liquidity is water, light is the flame of the lamp, the smell of camphor is camphor and activity is visible only in the body (or the action of the body). A bead of gold is liked by us, but it is nothing but gold. A stream may go zigzag, but the water in it is running straight. Iron, when it becomes red hot, is still iron. Space looks circular in a vessel and square in a monastery, but the shapes do not affect the condition or quality of space. So Brahman is constant, though He may appear changing. He may appear in the form of the mind or the senses and the principal spiritual qualities, but just as the sweetness of molasses is not restricted, when it is made into a lump, so Brahman is not confined to the functions and characteristics of the senses. Butter is concealed in milk, but milk is not called butter. It continues to be called milk. (Chapter XIII, pp. 211-213.)

UNITY OF GODHEAD

Though he pervades everything in the world, yet the universe is not Brahman. A bracelet gets its name because of the shape, but in reality it is gold. Brahman has neither name, nor form, nor correlation, nor species, nor action, nor differentiation. Brahman has

no characteristics (Gunas), though He may appear to reside in the Gunas. The unwise attribute qualities to Him, but that is wrong. The clouds cannot be called the sky. Nor can one wear an ornament, which is seen only in the looking glass. The reflection of the sun in a pool of water is not the sun and there is no water in the mirage. It is an error to conceive the three-fold characteristics in Brahman. Brahman may appear to pass through the three qualities, but this is as unreal as the enthronement of a beggar in a dream. Brahman is without qualities (Nirguna), Brahman pervades everything alike, just as heat is the same though the fire may be in a different form. Brahman is indestructible and minutely pervades everything. He is the supreme object of knowledge inside and outside the body, near and far. He is One and there is nothing beyond Him. He is perfect everywhere, just as sweetness in the milky ocean is alike in all its parts. He is the same towards all existence including the meanest. Being One, He is in them all, just as the moon is reflected in a thousand vessels of water. The taste of salt is the same, though there may be different grains. The quality of sweetness is the same, though there may be thousands of pieces of sugar-cane. Brahman, while pervading everything in this uniform manner, is also the source of universe. As waves come out of the ocean and as the ocean itself is the cause of the waves, so all life finds its support in Him. Just as the body is the same, though it passes through the three ages, viz, childhood, manhood and old age, so Brahman is one and unbroken through origin, existence and end. Just as the sky does not change during the morning, mid-day and evening, so as creator, He acquires the name of Brahmadeva, as supporter He gets the name of Vishnu, and as destroyer He gets the name of Shankar, and behind these threefold qualities, He remains quality-less (Nirguna). When the final element disappears, and when the threefold qualities disappear, He remains the great negative. He is the final goal of knowledge. The remains the great negative. He is the final goal of knowledge. This is the supreme doctrine of the Vedas. He is what burns in fire, what cools in the moon, what shines in the sun. He gives light to the stars and He is the lustre of lustre. He is the beginning of beginnings. He is the growth of growth, the intelligence of intelligence and the consciousness of consciousness. He makes the mind what it is, eyes what they are, the ears what they are, and speech what it is. He is the life of life, feet of motion and He is the activator of all activities. Through Him arise form, expansion and death. He is unrivalled (Swaswarupa). He holds the earth, He makes water flow, light travel and wind move. He contains the sky in Himself.
Everything, which is felt and seen, is through Him. He pervades everything perfectly and in Him there is no duality." (Chapter XIII. pp. 213-14).

"People, pursuing various sects, worship Agni., Indra, Surya and Chandra in ignorance of the fact that I am All-pervading. Even these attain Me, because I am everywhere, but their devotion is not pure. It is vicarious. It is as in a tree, where the leaves and the. branches are the result of one seed, but as it is the function of the root to draw the nourishment, water should be given to the root (and not to the branches.) Even though there are ten senses attached to one body, whatever objects these senses are directed to, reach one consciousness. Would it be right to put delicacies in the ear, or to put flowers in the eyes? The function of eating involved in taste is to be performed by the mouth alone, and smelling is the function of the nose. I should be therefore worshipped in My own name. The worship of Me without knowing Me is purposeless. The eyes of action are fixed in knowledge and these eyes should be pure and unobstructed. So any worship not recognizing Me is fruitless.

It is quite true, that there is no one else to enjoy the Yadnas, which are performed by various people. There is no doubt that I am at the beginning and I am at the end of every Yadna and yet these people direct their worship to the different gods (Devas) . On the excuse of giving it to the Devas and to the ancestors, the water of the Ganges is thrown back into the Ganges. So what is Mine, they return to Me, but their intention is different. Such men do not, therefore, reach Me. They go where and as far as their faith takes them." (Chapter IX, p. 140).

"I regard all living beings alike. I have no distinction such as 'Mine' and 'Thine'". (Chapter IX, p. 143).

IS IDOL-WORSHIP APPROVED OF IN THE GITA?

The most outstanding matter, in which formal Hinduism differs from the practice of Islam, is in the worship of idols. Once this worship becomes a matter of common practice, every conceivable diversity in form, shape and colour, name, location, etc., of idols, may be imagined, and, taking human psychology as it is, it is not impossible to infer that the variety of names given to Godhead and the persistence of the idea of multiplicity with reference to God, is the result of idolatrous practice. Not only is there no warrant for idolatry in the Gita, but there is a distinct and direct negation thereof. The condemnation, in my opinion, is so extensive, that it would justify the emergence of a sect of Hindu purists, who would put the breaking down of the idols as the forefront of their active programme. Tolerance and Hinduism have been synonymous in the past, and,

possibly, conditions of life in the past have justified such tolerance, at whose door it is not unusual for those, who take pride in Hinduism, to put many gains and few losses. But the spirit of tolerance has been undoubtedly overdone. Tolerance, which leads to assimilation, may be useful. Tolerance, which leads to friendly relations between strangers, is undoubtedly good, but a tolerance, which leads to the setting up of debased standards of conduct, or of the perversion of worship, and, in particular, which leads to the satisfaction of human vanity in the construction of temples, the deification of every eminent party, either in the contemporary life, or in tradition and mythology, the setting up of idols to be used as an active means of exploitation by the priestly classes, are all symptoms of the decay, which Hinduism must pull down, if religion, which should console one and explain things, is not to become an active instrument of human deterioration.

People should live not in the past. A general clean-up would be called for, where ordinary sweeping and dusting is not done evenly day. Hinduism, in actual practice, seems more like an old curiosity shop and like a veritable jungle, in which everything was allowed to grow as much! and as far as there was scope or physical possibility for it. There is no reality with regard to the day to day thoughts of the Hindus in respect of religion, because it has become a formal affair and a mechanical thing. If idols were merely symbolic, the original idea would come up sometime or the other, but the symbols have appropriated the place of reality.

Taking the forms of the idols, one has again to point out the debasement of the human spirit, Idols, that represent isolated mythological figures, like Ganesha and Hanuman, may be left out of account, but, in the main, idols either represent the male or the female, or the physical sign of the phallus representing the instrument for the perpetuation of life. The multiplicity of hands, or feet, or heads, which are attached to some of the idols, is, again, a very crude and unsatisfactory attempt to depict the superhuman (anthropomorphic). These crudities are, therefore, not an item of credit to Hinduism. For their perpetuation I have looked and found that the primary motive has been economic, viz., the interest of the priestly class.

TEMPLES AND MOSQUES

There is no limit to the temples in any particular locality in India, except the charity of the faithful, or their vanity, or their disturbed conscience. As a matter of fact, in most localities there is a plethora of temples. At places of pilgrimage new temples are set up, denoting a very high degree of commercial enterprise on the

part of priests, who wish to mulct the devotees of their coin. A temple, having been thus set up by anybody at any time under any circumstances, immediately finds a keeper, who pretends to be a holy man in charge of this temple, and the weak and the superstitious and the faithful feed this parasite with moneys, which should go towards the building up of the body and the mind of their) children. Hinduism, in actual practice, permits individual worship at all times. The temple, instead of being regarded as a place, which a man visits with the intention of casting aside thoughts of the world for the time being, and of securing correlation with the Almighty, has become merely a social habit, with the force of public opinion, egged on by the subtle devices of priesthood, is strong enough to keep up for most men. Remove the idols, and the economic parasitism, from which India suffers, would to a very large extent disappear. There would be the restoration of pure faith as it is definitely and clearly laid down in the Gita, and simultaneously, there would be less occasion for contrast and misunderstanding with the votaries of Islam. This is not the place to emphasise either the political or the economic grievances of either community, but. undoubtedly it must be mentioned that it is high time Hinduism looked within itself, rather than continued a childlike play with gods. that are treated as dolls, and with dolls that are treated as gods.

CAN TRUE RELIGION BE AGGRESSIVE?

The most extraordinary advocacy of Hinduism, which I have come across, and which is absolutely alien from the real thing, is that a Hindu must die for his faith :if necessary, and his faith consists in defending even at the cost of his life not only every actual idol, but every structure or temple, and every part of it,-in other words, bricks, mortar, stone and wood. Such brick, mortar, stone and wood are to be defended at the cost of one's life not merely with reference to one or two places in India of a definite sanctity of ancient and traditional order, but with reference to any and every temple or image, that may have been set up by anyone at any time. This advocacy of the defenders of religion is, to my mind, thoroughly unjustified. If human beings want to fight with one another and want to *s«* some kind of excuse to carryon this fight, and that excuse is to be the defence of the temples, I have nothing to say. Otherwise it seems to me that true religion is incapable of being attacked. The religion, which the Gita advocates, is primarily that of the relation of man to man and of man to his Maker. Death is very laudable in the course of performance of one's duty, but aggressive Hinduism, which, instead of turning within itself and purifying itself by going to fundamentals, advocates, in pure reaction and imitation, a war not only against the culprits when there is an

outrage on any temple, but against all followers of a different faith, cannot but be regarded as a symptom of degeneracy and madness. Whether the movement for purification and reform of Hindu faith will ever emerge in our life time, is more than I can say. It is necessary, on every consideration of the welfare of the community, that human advancement, not merely inside India, but outside, could be materially assisted if Hinduism became what is advocated in the Gita and not what we find it outside. Those, who wish well to India, are bound to indulge in a dream as to what would happen if Hinduism were reformed on these lines. On this assumption I can conceive of men acknowledging the principle, that there is one God, assembling together at a place, which may be called a temple or a mosque, or which may come to have an altogether new and more appropriate name hereafter,-men, who earnestly seek to dwell on unity rather than on diversity, to live in reality rather than in fantasy and to emphasise the greatness of the Almighty, and the smallness of the individual self. While all this should happen under that happy assumption, I cannot help expressing pessimism arising out of the observation of human affairs, that things do not happen in this happy fashion. Things come right in human affairs after they have gone wrong, and nature does not work by short cuts, but apparently by longer and more destructive processes. Whether the impulse for self-improvement and for national consolidation will give rise to the impulse for a religious purification in India, is more than I can say. But, should there be' a movement for such religious reform, there would be enough support and warrant from the fountain of the highest religious thought contained in the Gita and in the wonderful commentary by Dnyaneshwar Maharaj. The following extract from the body of this work would illustrate this.

"If you are, therefore, afraid of endless repetition of life and death and really anxious to reach Me, then bear in mind in all its completeness this great doctrine. Erring ones find fault with My pure nature, in the same way, as a jaundiced man finds the rays of the moon to be yellow. The man with a foul mouth through fever finds even milk as bitter as poison. Therefore, remember that if you attempt to see Me with material eyes, you! will not succeed. Nectar, which has been drunk in a dream, does not make a man immortal. So those, who try to see Me by means of physical eyes, never know MI~. You will often hear several stupid people with physical eyes speaking of having known Me, but between them and true knowledge there is the screen of material consciousness. Seeing the reflection of planets in the water, the swan, mistaking them for pearls, falls into the water from the high skies and dies. If mirage was mistaken for the Ganges, could one find any water ? If the

Babul tree were touched in mistake for the tree of desire (Kalpa-Vriksha), one will only get pricked by thorns. What will one get, if one were to handle a cobra in the belief, that it is an emerald necklace, or if one were to pick up bits (of glass) thinking they were jewels? What would be the result, if one were to tie bits of smoldering fire in the handkerchief, in the belief that he was packing up flashing jewels, Of). if a lion were to jump into a well seeing his own reflection in the water? A man, believing Me to be human and acting on that belief, is like one trying to catch the moon in the reflection of the moon in water. Like a man wanting the effects of nectar from a glass of slops (Kanji); the faith of these men is misdirected. How can I be seen by those, who worship Me with great devotion in physical idols thinking them to be indestructible? A man cannot reach the western coast, when ·he starts out for the east. Corn cannot be secured by pounding husk. My pure nature (Vishwarupa) cannot be recognised by looking at this material world. Froth will not give the satisfaction, which water gives. Those, who attempt out of error'! arising from confused understanding, to ascribe to Me the ordinary operations of life and death, are thus misguided. They give to Me name, Who am without name, ascribe actions to Me, Who am without actions, think of Me with a physical body though I have none, give form to Me, though I am formless, give attributes to Me when I am without attributes, and worldly duties to Me where I have no obligations. They allocate colour to Me, Who am without colour, qualities to Me, Who am without qualities, hands and feet to Me, Who am without hands and feet. They establish measures for Me, when I am boundless, location for Me when I am Omnipresent. As one *sees* sylvan scenery in a dream when asleep, they imagine that I, Who am without ears, have ears, Who am without eyes, have eyes, Who am without limbs, have limbs, and Who am without form, have a form. They think Me manifest, when I am not visible. They think of Me with desires when I have no desires and they ascribe to Me the feeling of satisfaction, when I am satisfaction itself. They give clothing to Me, Who need no clothing, ornaments to Me, Who need no ornaments, and they find causation for Me, Who am the cause of everything. They make an idol of Me, Who am formless. They conceive this idol as self-existent, and though I am everywhere, they pretend to invoke Me and vice versa. I am permanent and self-sufficient. Yet they ascribe to Me childhood, youth and old age. They conceive duality, where there is unity, they ascribe actions to Me, Who do no actions and offer food to Me, though I need no food. They describe My family, ~bough I have no family, and though I am imperishable, they mourn My death. While I reside: in every heart, they conceive friends and enemies of Mine. I am complete, the embodiment of joy,

and yet they think of Me desirous of various pleasures, and though I am omnipresent and equal to all, they conceive of Me as located at a place. Though I envelop everything in the universe, they think of Me as fractional and even talk of My destroying people through anger. In short, through their ignorance, they believe that I share all these petty human characteristics. When they see an idol in front of them, they worship it with devotion as towards God, and when it is broken, they believe that God has disappeared. Because they conceive of Me with forms and attributes of a human being, this materialism on their part keeps them away from true knowledge." (Chapter IX, pp. 129-131).

SMASH THE IDOLS

The play of children is diversifying and innocent, until it interferes with the practical affairs of the grown- ups, and at that point it is peremptorily stopped. If there is some one egging on the children to mischief, the wrath of the elders is even more severe and the action taken is more resolute. Where the play is likely to do harm to the children themselves, the play is immediately interdicted. These are the conditions prevalent in India with regard to the formal worship of the Hindus. It is only under such conditions that one can see one set of devout Hindus defending their faith against another set of Hindus, who are called untouchables, in the case of temple entry. When the full significance of such an episode soaks into one, who has attempted to imbibe the fundamental doctrines of the Gita, the only devout desire, that one can express, is that a reformist movement should start amongst the Hindus, which will smash the idols, as Mussalmans in historical times desired to smash them, and which will restore the faith to its fundamental purity. Hereditary priesthood is at the root of hereditary untouchability, and both these are survivals of something that might have existed in the social law and order of ancient times sanctioned, as all social law and order is sanctioned, by religion for the time being, but certainly unconnected with the fundamental truths. As Americans swear by the doctrine of liberty and democracy, and an Englishman swears by his constitution, such as it is, but both can be good patriots, and in actual practice such profession does not interfere with the proper organization of life and the making of laws regulating the conduct of man as against another man. Changes in the established order are always difficult, but situations have arisen in the past, where good and peaceful citizens have longed for revolutions. Such a situation undoubtedly exists with reference to the practice of the Hindu faith as it can be seen in India, and since progressive reform cannot be expected, it would be a good thing to have a complete revolution, to have this in the interests of religion itself, as otherwise the debase-

ment and materialism of modern Hindu worship cannot but encourage flippancy and atheism in practice.

There has been in the original much introductory matter in each chapter spoken, before the proper subject matter of the Gita was taken up. This has been omitted by me, not because it is not full of beautiful expression and great ideas, but in order to retain a continuity of thought on the subject matter of the Gita. In a spoken discourse introductory remarks are necessary to secure the attention of the audience. Every speaker tries to get the hearers on his side to start with, to open those very small gates of understanding, which are normally locked up. But I have ventured to consider these as impediments in a work, which is to be read. In order to give some glimpse, however, of the personality of Dnyaneshwar Maharaj, the original author, I am giving a few quotations from the 'material omitted.

HUMILITY OF THE GREAT

To judge by this and other works, Dnyaneshwar Maharaj, the author of this work, had the most penetrating intelligence and power of expression beyond ordinary human standards. Even the best amongst writers and thinkers proceeds on his task with remarkable humility. The result speaks for itself, but it would appear that men have to bend to receive great teachings. Only those, that are overwhelmed with their limitations, can break those limitations. Only those, that feel the bonds, can become free. I shall let the original author speak in his own words:-

"This discourse is to be studied in the same way as a bee gathers honey without hurting the flowers, without noise and exertion. The best way to understand a principle is to dwell on it, and not to talk about it and to receive its teachings with a serious purpose. I, who am confidently addressing you, all wise men, do so because I know you have generosity in your heart. I need not apologise for my errors, because I know you will overlook them through your partiality for me even as a mother, instead of resenting, is delighted with the lisping words of her child. What you might resent is my daring in attempting to explain the meaning of the Gita and calling upon you to hear it without realising how very difficult my task is. I am like a star facing the sun- and like a sparrow trying to empty the ocean by' her beak. . . . If I am rash, I know that you are indulgent. . . . In my venture I beseech you to dot my i's and to cross my t's."

"Dnyandeo says to the audience: Because of your affection f(\r me, you appreciate what I do, as a mother appreciates the baby

language of her child. For wise men like you, there is very little that I am mentioning. There can be nothing to teach the children of Saraswati. There is very little, that can be served in a vessel made of nectar. It is impossible to cool the moon by fanning him. You cannot decorate, what is already decorated, and it is no use playing an instrument before eternal music. Perfume cannot perfume itself. The ocean cannot go out for a bath. Space cannot be contained anywhere else. I have very little to offer to you by way of discourse. I am like the worshipper, who offers Arti with the little light from a wick made of cotton, to the sun, who lights the universe. To the God Varuna, do we not offer a little water in worship? In the same way, my discourse is my humble offering to you. Please accept it, even if my words are worthless. Our relations are like a child wanting to feed the father, and the father opening his mouth to receive what the child puts there. It is the characteristic of the affection between you and me. I hope you will not, therefore, be upset with any liberties that I take. When the calf strikes its head against the cow, the flow of milk is encouraged. The affection of those, who love, is doubled on reconciliation (after quarrel). I speak, therefore, in the assurance that my childlike expressions will bring forth tenderness from you to me. My discourse is the expression of my smallness before you; otherwise, who would attempt to confine the rays of the moon in a close space or, to give additional velocity to the wind, or to embrace the sky, or to dilute water, or to penetrate butter! by means of the churn? Have I got the fitness to explain in Marathi that meaning of the Gita, which transcends the learning of the Vedas? It is only because I desire your affection, that I venture in this direction. I need your reassurance. Rain, in the form of your favourable attention, will ripen in the corn in the form of my intelligence and will mature its full meaning. With your indifference, the sprouts will dry up. The meaning of thought is waiting for expression, and it arises from the thought. The intelligence receives thereafter the gift of devotion (Bhakti) and conviction. When the breezes of discourse are blowing, clouds in the form of thoughts gather in the cavity of the heart of the speaker. The indifference to Gita destroys the charm, but I shall not proceed further. Rice cannot offer prayer, that it should be appreciated by those, who eat it. Dolls cannot request the showman to pull the wire. The showman makes them dance, not for the sake of the dolls, but to show his skill. Therefore, why should I worry about these things? It is for you to enable me to speak." (Chapter IX>.

PUPIL AND PRECEPTOR

The object of the following quotation is to convey to those, who would understand the mind of India, the queer mix-up of pride and humility. Both are real. Humility attaches to the pupil, who is the

vehicle of knowledge, but the pride of the pupil is not in himself, but in his teacher. In an age, when writing was difficult and scarce, knowledge was not only maintained, but transmitted by the spoken word from one generation to another, and the most important thing in the preservation of knowledge was the link with the past. Modern India is the poorer, because such link is now broken. The printing press, with its appalling output of millions of works every yean, cannot replace that human touch, which alone made knowledge real, instead of verbal, and of practical application to human experience, instead of being at random. It also is to illustrate that, those, who knew much, did not value the knowledge for itself, but for what it enabled them to do in life. Knowledge in other words could only be contained and digested by those, who have got healthy lives and who have made progress along the path of discipleship. There are many traps and pitfalls along this road, but here is none more fatal than the feeling of pride in knowledge. Dnyaneshwar Maharaj clearly conveys in his introductory remarks, that he has eschewed this pride. He is never tired of proclaiming his own ignorance, helplessness and stupidity, without the favour of the preceptor. He ascribes merit to his teacher. He bean> the burden of shortcoming himself. The gratitude to the teacher is not merely for what he had done in the past, or for what he was doing at the moment, but for the continuing enlightenment, which is to arise out of the seeds sown by the teacher.

"The beautiful person, even when not adorned by any ornaments, appears attractive by himself, but, if ornaments are put on his body, then does not the attraction increase considerably? Or. it is the nature of pearls that, they give additional lustre to gold and therefore, they adorn gold, but they are very attractive even when they are by themselves without gold. Or, in the spring, whether we take the flowers of primrose loose in the hand, or, whether we make them into a garland, there is no defect in their scent. In this way I have constructed in the' Ovi' verse, this very beneficent discourse, which would give great joy even when it is sung, and would give equal advantage when it is merely read without being recited. In this there are interwoven in the 'Ovi' verse sentences, which are capable of being understood from the youngest to the oldest, and which are full of the flavour of the joy of Brahman. Just as, in order to have the scent of the sandalwood tree, it is not necessary to await the moment when it flowers, so, since this discourse secures Samadhi, the moment it reaches the ears, why should it not become popular after it is heard? Side by side with the recitation, if it is discussed, nectar itself will be insipid before the sweetness, which will be produced. In this way this discourse has spontaneously become the resting place of poetry, and the hearing of this discourse has encompassed

"Manana" and "Nidhidhyasana." This discourse will secure to any one the joy of Self. Though he will merely hear it, all other senses will be equally satisfied. The Chakora is famous in his power of enjoying moonlight. Yet the moonlight is available to every one. In this way by this spiritual science, while he, who has acquired full control of the senses, will get full joy, even other persons will get the happiness of speech. Such is the prowess of Shri Nivritti Natha and, therefore, (I will say), that, this is not mine, but is merely an indication of his great favour. On the banks of the milky ocean Shri Sankara at one time imparted a piece of wisdom in the ears of Parvati. I do not know when it was done, but at that time in the waves of the milky ocean in the inside of a fish lay concealed Matsyendranath, and he acquired it. The Matsyendranath met Chauringinatha, who was an invalid both in hands and in feet on the top of the Sapta Shringa mountain, and the moment Chauringinatha saw him, he acquired the full use of all his limbs. Then, desirous of enjoying unbroken Samadhi, Matsyendranath imparted this wisdom to Gorakshanatha. You can almost say that he crowned on his own throne as the greatest of the Yogis, Gorakhanatha, who had destroyed all objects of senses and who was like the ocean full of lotuses in the form of Yoga. Then from Gorakhanatha, Shri Gaurinatha acquired fully this happiness .of the joy of Advaita, which was transmitted from Sankara. Gauranganatha, finding this world gripped by Kali, ordered Nivritti Natha to go with all the prowess of Dnyana, which has been acquired through a chain of pupils from Sankara, the first Guru of all, and release from the bonds of misery the beings, who were gripped by Kali. Shri Nivritti Natha was most generous from the beginning and, in addition, having secured this command of the Guru, it was like a cloud meeting the rainy season. Then the shower of the joy of Brahman, which, through mercy over suffering humanity in the form of explaining the meaning of the Gita, he sent down, in this book. Through the hopes of receiving the favour of the Guru and finding that I was an anxious pupil waiting with the same single purpose like the Chataka, he selected me, and hence I have been successful. In this way I have been given that wealth of Samadhi which my chief secured through a long chain of Gurus. Otherwise, I, who have learnt nothing, nor heard anything, nor acquired the art of serving a chief, how could I have secured the capacity for writing a book? But the truth is that, my great Guru has protected the world by making this book through me. Hence, if, while repeating it to you like a family priest, I have omitted something, or said something too much, you, sages, will forgive me as a mother forgives her children. I do not know how to construct words, how to establish doctrines, or what is a figure of speech, but just as a wooden doll will dance according to the pulling of the thread, which is held by the director, so I have said only what I was asked to say by my Guru.

I do not wish to make additional apologies for any defect of this work, because, from the beginning to the end, my teacher has made me recite this book, and if, in an assembly of sages like yours, whatever defects there may be, cannot be overcome, then through sheer love I shall be angry with you. Who is to blame if, in spite of the touching of the Parasa, the lower condition of iron as iron is not destroyed? The only thing, which the stream has to do and complete, is to go and join the Ganges and if the Ganges will not even then cleanse it, is it the fault of the stream? In short, through my very good fortune I have reached the feet of you, sages; therefore, what is there now wanting for me in this world? My teacher has enabled me to meet you sages, and hence I have achieved all my desires. It is only through contact with loving mind of sages like you, that my inclination to prepare a work of this kind has been fulfilled. It may be possible to turn into gold the entire surface of the earth; it may be possible to create even mountains of the stone of desire; all the seven oceans could be safely turned into nectar; it will not be difficult to turn the constellations of stars into' the moon; it may be possible to secure even orchards of the Kalpa tree. Through the force of Tapas all these things could possibly be achieved, but the secret of the meaning of the Gita can never be understood without the favour of the Guru. Though I am more like an ignoramus, yet, through the favour of the Guru, I have given the meaning of the Gita in the vernacular in such a way that everyone could see it with his eyes. Crossing the ocean in the form of this great work, the flag, which I am now flying in the form of my reputation., having erected this temple in the form of the meaning of this Gita with its dome and its point, and reaching the idol of my Guru, which I have been able to worship, and the meeting of the frank mother in the form of the Gita, are all the beneficent
effects of your company." (Chapter XVIII).

GURU BHAKTI-FAVOUR OF THE PRECEPTOR

Service of the teacher in every manner and form becomes an important fact when the most valuable thing in life is given by the teacher. The pupil, who traces the best in himself to the favour of the Guru, expresses himself in the following inimitable terms.

"Dnyandeo says to the audience: Hail! Favour of the preceptor (Guru-Bhakti)! You are of established fame and fruitful. You bring about a continuous flow of joy. The serpents in the form of sensuous passions, which hold a man in their coils, lose their grip through you. As heavy rains take away the dirt of the earth, so through you, the troubles of life cease to hurt and the consuming fires of sorrow lose their malignant power. Those, who cherish you, secure through you the auspicious and happy condition of Yoga. On

their uttering a single syllable of Para Brahman's name, it is you, who fulfill all their desires, For those, who are devoted to you, you make Yoga an ordinary joy of their mind and life. You rock them to sleep in the cradle of supreme happiness of Self. You let them suck the breast in the form of the mystery of life. You sing the lullaby in the form of Hansa Soham. You humour them and put them to sleep to the accompaniment of relevant advice on Samadhi. You are the mother of those, who seek salvation. Wherever you are, there is wisdom (Dnyana). I will, therefore, never go out of your protection, 0 favour of the preceptor (Guru). The kindliness of the very glance of the preceptor embodies within it the power to create the whole world of learning (Dnyana). 0 mother, 0 rich one, 0 giver of the desires of your devotees, command me to express the teachings of the Gita. Give me leave to explain this great one. After digging up the ground in the form of current language and exposing the wonderful treasures contained therein, let there be an extensive cultivation of the plant of thought. Let there be fruits in the form of discourse. Let there be gardens in the form of deep meaning. Let there be destruction of agnosticism, of erroneous bypaths, and of wild beasts in the form of evil thoughts. 0 great mother, install me in the task of expressing the sayings of Shri Krishna. Install the hearers on the throne of learning. Let there be plenitude of supreme thought in the village of current language. Let there be full and free exchange of the article happiness in this world. Let me be always protected with the loose end of your garment, 0 mother, and then only shall I succeed in finishing this work. After receiving the permission and favour of my preceptor, and after considering the command as a matter of supreme joy, I shall now proceed with the discourse contained in the Gita." (Chapter XII.)

The following prayer would indicate a remarkable identification between the teacher and the Supreme Self. Those, who read it in the original, hardly find anything excelling the beauty of expression, or loftiness of thought. In the translation it may give a glimpse to the foreign reader of the depth of feeling and faith, which subsisted between the spiritual teacher and his disciple. It is difficult in this age to visualize those conditions, but it is obvious that it was not the mass of relevant information, nor a clear verbal statement of the doctrine, which passed from the teacher to the pupil. It must have been something intangible, something which opened out understanding on issues, that went unnoticed by the pupil, something that rendered experience of every description not an isolated incident, but a link with the future. The position of the spiritual teacher could be hardly less than that of the guide in mountaineering on the physical plane. It must be intensely more real. The genuine homage of the original author to his Pilot is reproduced here.

HOMAGE TO HIS PILOT

"0 Illustrious One, You are the store of purity. You are the unbroken welfare of the devotees. You are the wind, which scatters the clouds in the form of birth and old age. You are all-powerful, and You are the One, Who destroys all our miseries. You alone enable us to secure the fruits of knowledge arising from the study of the Vedas and the scriptures. You dispense favours to all those in this world, who have withdrawn their mind (from the senses). You are beyond art and nature, and the cause of the play of time. Hail, 0 Lord, You are immovable. Your image is blurred for those, whose mind is not steady. You have constructed this world, and You are enveloping it, and You find Your play in this task. Hail, 0 Unsullied Soul, You are the cause of energy arising from the joy of Self. You are always the destroyer of all sin. You are the root of everything. Hail, 0 Lord, You are self-existent. You are the sky, holding the clouds in the form of this world. You are main pillar of creation. You are the destroyer of the terror of life. You are the purest of pure. You are the fire, that burns the wood in the form of our ignorance. You enable us to conquer passion and pride through self-control and discipline. In you is the fullness of mercy. Hail, 0 Lord, Your are One. You dislike deceit in the form of the serpent of passion. You like the heart of Your devotees, to whom You bring peace. Hail, 0 Lord, You are unequalled. You love the recluse. You help Your devotees. You are adorable by all impenetrable visible existence. You are beyond all human thought, and yet You are the source of everything. You are the origin and the root of the tree of knowledge. Hail, 0 Great Teacher, how can I describe You in each different turn of speech, when You are indescribable? You are beyond all attribute. Every description of You fails as it is untrue, and knowing this, 0 Great Teacher, my speech falters. The sea keeps to its place so long as the moon is not up. My condition is like that of trees at the advent of spring when new sprouts come on their own. I look to You as the lotus to the rays of the sun. Salt melts at the touch of water. Similarly, I forget myself on the mere remembrance of You. You have reduced me to this condition, that my self-consciousness has left me and gone to the ends of the earth. On the pretext of praising You, my speech runs away with myself. If I were to offer my obeisance to You merely by thinking of You, even then I would be creating a dualism between the object of praise and praise itself. But, how can I do that when You are the embodiment of unity? How can I separate You from Your quality? Is it not better to have the whole pearl, instead of breaking it up and then trying to join it again? If I were to call you father and mother, even that would not be Your praise. I would be assigning to You the burden of children. That would be dualism. If I were to describe myself with Yourself, You would undoubtedly be superior, but even

there I would be a burden to You. If I were to say that You are the soul of the universe, then, 0 Great Giver, I would be guilty of bringing outside what should remain inside. Therefore, I have come to the conclusion, that, it is best not to utter Your praise. The only ornament, that shines out on Your body, is the ornament of silence. To say nothing is to praise You. To do nothing is to worship You. The only method of keeping Your proximity is to be one with You. Bear with me, 0 Lord, in this wild speech of mine, which I am uttering stupidly like a lunatic. Set the seal on my mouth of the meaning of Gita, so that my hearers may accept my discourse."

RELATION OF SHRI KRISHNA AND ARJUNA

Nothing strikes one more in the introductory remarks of Dnyaneshwar Maharaj to several chapters, than the impress of extraordinary relationship between Shri Krishna and Arjuna. It occurs over and over again, and he loves to dwell on it. It would appear that the comparison, which is symbolical, also reflects the relationship between the teacher and the disciple. This is an indication that, whereas knowledge is limitless, the capacity of the disciple is circumscribed. There is further an indication that the teacher will bear with the pupil at all times and in all stages, will repeat himself, will solve every difficulty, and will not be content till he has imparted a clear understanding of the issue. The relationship of Shri Krishna and Arjuna has also been paralleled to the relationship of the higher Self and the lower self of which the individual is conscious, one in reality and yet so far apart. The author puts the following words in the mouth of Shri Krishna:-

"Therefore, when fate is favourable, is there anything, which one cannot obtain ? I cannot describe to you how very rare is this secret, because its experience can be only obtained in the house of unity after abandoning the sense of duality. Remember, O dear one, that the object of unselfish love is none other than Self. 0 Arjuna, when we wipe a looking glass, it is not for the sake of the looking glass, but for our own sake. You are only, therefore, an excuse, but I speak for myself. Are you and I different? Hence it is that I am imparting to you the secret of My heart, because I love to serve My unstinting devotees. Just as salt gives itself freely to the water and is not ashamed to be water, so, when you do not keep any distinction from Me, how can I keep anything secret from you? Listen then to My simple words, by which I am unfolding the highest secret." (Chapter XVIII).

Dnyaneshwar Maharaj says to the audience: "If, therefore. the sixth chapter is found to be difficult, you must realise that, that is because Arjuna embodied all the happiness, which Shri Krishna

felt. You will have to realise the great affection between these two: otherwise, think of the battle field on the one hand, and of this final learning of the Vedas on the other. I have seen the extraordinary love of Shri Krishna towards Arjuna, like the love, which a middle-aged woman would bear towards her only child born late in life. What is the use of affection, if it causes shame or vice, if it causes exhaustion and madness, if there are many mistakes? Arjuna, the object of Krishna's affection, was the mirror of his mind. If friendship and self-expression are signs of devotion, it must be said that Shri Krishna was devoted to Arjuna. One would not ordinarily praise the servant even beside the master, but the position here is that, so dear was Arjuna to Krishna, that the master was engaged in praising the servant. A wife may be very devoted to the husband and also very dear to the husband. Why should we not praise the wife more than the husband in such case? The fact that Arjuna was picked out of the three worlds for such a big favour, induces me to praise him. Through love of Arjuna, Shri Krishna, the formless, assumed form and Shri Krishna, the perfect, retained imperfection." (Chapter VI.)

GIVE UP 'I' AND 'MINE'

It would be noticed that the most adventurous persons in human life are confronted with situations, in which they are helpless, and that things elude the human mind. The best minds go astray. At a certain stage every man is compelled to say that he does not understand. It is precisely because man does not understand everything, that he has to divest himself of the idea, from which he generally looks at things. Dnyaneshwar Maharaj has shown in more places than one that, the simple rule to follow with regard to all phenomena, all events, and all happenings, is to give up the notion of "I" and " mine," and to cherish the idea in deep faith that it is the Supreme Self, that all happenings are through Him and in Him. It is the most difficult thing for an ordinary person even to get the hang of this notion. But if a man can try to understand, if he will read and grasp what he can and as far as he can from this high teaching, he would find himself restored to the prospects of achievement and he would be able to face the world again bravely. Events continue to happen, but they would be hurtless. They would not uproot him out of his aplomb. The less he allows himself to be upset by things, and the more he rises above them, the more he would find the world at his feet. He would feel the confidence not in the sense, in which a monarch feels about his kingdom, which is always menaced, or a rich man about his possessions, which may be taken away or destroyed at any moment, but the confidence of the man of knowledge, who knows the laws and who expects things to happen according to those laws. The chemist and the astronomer and the engineer, all observe or handle big forces, but they do so with an understanding. It is this which a man must feel about the world. It is this, which DNYANESHWAR-

war Maharaj has taught them to do, using the simple language of faith. Faith, when assisted by discipline and much effort, is the solvent of disharmony and the source of peace of mind.

A GREAT YOGI

While the powerful style and the telling illustrations interwoven with a subtle logic to drive home the philosophical truths show the greatness of the intellect of Dnyanadeva, the portion dealing with practical Yoga in the sixth chapter, which has been omitted from this work, provides a further symptom of a highly developed personality. Experiences, which are real in the highest stage of development, are here set out with an ease and in sequence which convince the writer of the sacrosanct character of Dnyanadeva Maharaj. There is a slight difference of opinion as to the exact date when he took Samadhi, but it is put in some cases at nineteen and in other cases at twenty-two. The educational opportunities, according to tradition, for Dnyanadeva were not in any sense extensive, and yet there is the extraordinary grasp of great truths and the cultivation of a distinctive style of expression and his power of logical exposition, which the writer has not come across in the literature of several languages with which he is familiar. When on top of this, there is a pretty complete treatise on practical Yoga incorporated in appropriate place in Chapter VI,- a treatise which no novice could write and which is in itself a guide to those following the path of practical Yoga, - even a twentieth century mind will have to bend in humble homage to this unique personality. On the principle that" Jivo Brahmaiva Napara," which has universal acceptance in Hindu religion, the life of Dnyanadeva as revealed from his work establishes in him a divinity far beyond the ordinary range of human beings. I do not propose here to indulge in speculation regarding the rebirth of personality, but merely mention that there is wonderful scope for such speculation in reference to Dnyaneshwar Maharaj.

WHY GREAT ONES TAKE BIRTH

The author of this extraordinary work, which is only one of his many works, did not live on this earth for more than nineteen years. Tradition, which gives this fact about Dnyaneshwar Maharaj, also ascribes to him numerous miracles, which impressed his contemporaries and which elicited love and reverence of posterity. Cynics may disregard this tradition, but the great miracle in the work, which is extant, remains. How in the short span of life anyone could have achieved that mastery over the language and that inimitable style, one cannot understand. When in his youth there was not merely the ambition to tackle a work like the Gita, but an achievement, which has never been surpassed in India, one is overcome with wonder and awe. The smallest individual doctrine of Gita

offers difficulties even to the accomplished scholar. To Dnyaneshwar Maharaj, it was all in the day's work. Not merely had he the understanding, but he had the power to compel understanding in others. He was a great teacher, but he was more. He was a great Yogi. He had *in* his life the realisation, as an approach to which the Gita offers many passes, but no one would describe the fortress as Dnyaneshwar Maharaj did, and no one, who has not crossed the beyond and actually lived the highest life, could teach it as Dnyaneshwar Maharaj did. It was not the verbal transmission of all the doctrines. Why and how the great ones are born in this world, no one has been yet able to say. Hindu philosophy has an answer in the theory of reincarnation, which is plausible and carries conviction to many, but even if there are people. who think that these things just happen, who can avoid a sense of relief and rejoicing that they do happen for the welfare of mankind? The material is there, the guidance is there. It is only the enlightened ones, who can use the materials and take the guidance. In modern parlance, the scientist teaches us how to accomplish an object with the smallest outlay and in the easiest manner. The spiritual teacher also does the same, but only for those, who wish to accomplish that purpose. That all others must also tend in the same direction, is the fundamental doctrine. It is merciful that, somebody shows how that painful process of numerous lives and numerous births, in which the same forces come into play, could be curtailed and how the task of human evolution can in the case of individuals be precipitated through faith and unceasing efforts.

THE SWEETNESS OF THE GITA

"The sweetness of the Gita will excel the individual sweetness derived by any of the senses from the highest music or the sweetest smells. Ears will entrench on the province of the tongue in distinguishing this sweetness, but, what will pass through the ears in hearing this discourse, will spread itself into the province of the five senses, satisfying them. The mind itself will go out to meet every sentence, as it is spoken. Words have, in this manner, the quality of lighting up everything, as the sun does in this world, but these qualities are enjoyed by those, who understand their meeting. These words constitute different viands served with the sauce of salvation, but this feast is for the selfless. The light of the Self is accessible only to him, who sets himself up alert for this purpose every day, having put the senses behind in the background. While using your ears, bring your mind to bear on this task, remove the outer shells of the words and enjoy the kernel in the form of Brahman, which is embedded within. Knowledge cannot be gained without humility. Except under these conditions, it will be like the dumb speaking to the deaf."

The emphasis in the teaching of Dnyaneshwar Maharaj is throughout on realisation rather than on an intellectual appreciation of the issues. Having completed his nine thousand stanzas explaining the Gita, he ends up by saying that it would be better for any one seeking spiritual development, to try and live even one of the stanzas, rather than to try and read through mechanically the whole lot. The inner meaning of this teaching is that, it is better for an individual to develop even one of the higher qualities (Satvika Guna) by spiritual effort, than to dissipate his energy on intellectual learning affecting the whole. The truth is this: that no one quality could be developed in an outstanding degree without considerable advance in other qualities and without the foundation, viz., balance of the mind. Worldly hatreds must recede at the same time as worldly loves, and emotionalism and passion have to be eschewed. The peace comes after the effort, and not before, as is usually sought.

LIVE THE UNITY OF HUMAN LIFE

The beauty of the Gita itself is that it is a synthesis. The beauty of the Dnyaneshwari lies in the fact that, it makes the synthesis real by eliminating controversy. Is there anyone, who desires to better his life? If there is such a one, no matter where he is born, on what tradition he is brought up, he will find help in the work of Dnyaneshwar Maharaj presented here in English. Is –there anyone, who seeks to do better, who seeks harmony in human affairs, and peace in himself? Let him look into this book and he will find the wherewithal. It is not in the spirit of controversy, but in the search of faith that progress lies in these paths. Is there a man, who believes in anything,-in himself? Then there is hope for him. To the extent to which he would allow his soul to rise above mundane things, to the extent to which he would stand undisturbed by the passing storm of worldly success and failure, by realising the unity of all, to that extent he will find peace. The fundamental doctrine is that, things are nothing, and that the human spirit is everything. It is the perpetual appreciation of the human spirit, which one has to seek, keeping in mind the unity of human life. The great prophets of all faiths have planted themselves in the front rank of suffering humanity and have taken the semblance, not of the most powerful, but of the most miserable and the most backward of human beings, in order not merely to proclaim, but to live the unity of human life. The greatest approach to truth is not through fanaticism of any kind, but through toleration and self-abnegation. Every one, who finds the common measure between different groups of human beings, enriches human life. Every violation of truth has a reaction, and it is a pedantic pose to speak of truth as comparative. Happiness lies in the desire to give unto others the best, which one has got, and not in grabbing things. Personal disappointment arises out of personal vanity. **While** every thing physical obeys its own

laws, including the body of man, the object should be to establish the supremacy of the spirit. The din of the strife for things becomes smaller and smaller as one recedes inside, and on the new plane, there are also limitations and laws, but the music is different, the tones are real, the notes are sweet, and there is a perpetual pervading of something better. The Gita undoubtedly talks at many places of the final stage, but the final stage for the many is very far. Is there something, which they can get immediately to help their soul out of the morass of depression? Dnyaneshwar Maharaj has brought the teachings of the Gita from the abstruse and distant region to the commonplace, where common folk can benefit there from.

Bandra,
Palli Hill,
February, 1932. MANU SUBEDAR.

[Since this was written, there have been riots in Bombay. There have been difficulties in connection with temple rites and the carriage of dead bodies. The real differences, it is recognised, are political and not religious. I do not think it is necessary for me to change any part of the Introduction, in which I have emphasised the need for the recognition of fundamentals, and an emphasis on the essential humanity of all rather than on superficial differences in outer worship. When the political and other matters are ultimately settled, the need for *rapprochement* in religious affairs will also arise. Would it be too much to hope that, if pure rationalism does not prevail, at all events the protagonists of both the faiths will probe deeper into essential truths which, in my opinion, are not at conflict in the light of their most authoritative writings, and reconcile the outward form of worship in a spirit of tolerance, give and take, common citizenship, and common nationhood.-M. S., 15th July, 1932.]

GITA EXPLAINED

BY

DNYANESHWARA MAHARAJ - THE GREAT MARATHA SAGE.

CHAPTER ONE.

[The epic of the Maha-Bharata or the Great War deals with the story of the conflict between Duryodhan, the head of the Kauravas, and the five Pandava brothers, of whom Arjuna is the principal warrior. Bhishma, the common grand uncle of both sides, is pledged to service on the side of the Kauravas. Drona, the common teacher of both sections, who instructed them in the art of warfare, is also fighting for the Kauravas. The Kauravas are de *facto* rulers, who have got hold of the sovereignty wrongfully and who are unwilling to restore the whole or any fraction of the kingdom to the Pandavas.]

The army of the Pandavas was spread out in a magnificent array of every description of fighting unit, but Duryodhan was not 'afraid. Approaching Drona, the common preceptor, he complained that the arrangement of the army was fixed by one of his pupils 'and contained so many super-fighters such as Bhima, Arjuna, Virata, Draupada, Dhrishtaketu, Chekitan, Uttamauja, Shaibya, Kuntibhoja, Yudhamanyu, Purujit, Abhimanyu and other sons of Draupada. Duryodhan further said to Drona: "On our side besides yourself, Bhishma, Karna, Kripa, Vikarna, Ashwathama, Samitinjaya, Saumdatti; all these are loyal to me and unrivalled in the art of war and they are led by the invincible Bhishma. The other army led by Bhima appears to be contemptible." Duryodhan then gave instructions to all to obey Bhishma and to protect him, as he was the pillar of strength to their side. This compliment delighted the old warrior Bhishma, who began the operations by an impressive note from his bugle (Shankha). Then was let loose a mass of triumphant notes which went resounding through the air right up to the horizon. The din of war rent the sky. The reply from the side of the Pandavas initiated by Shri Krishna, the charioteer, and Arjuna, the warrior, was, however, so adequate as to silence the jubilation and .damp the hopes of the Kauravas,

Arjuna was actively marshalling the forces on their side and desired his chariot to be taken to the central open ground between the two armies in order that he might have a look at these misguided Kauravas, who had come there to give battle to him. Then was his excellent chariot planted in the centre from where he could see his adversaries. Arjuna saw there his uncles and grand-uncles, his preceptor, the relations of his mother, his cousins and their children and grand-children and those that had been his erstwhile friends. He saw the relations on his wife's side and the companions of his youth. He was then overcome by compassion and regret. His heroism left him at this demonstration of weakness. A devoted wife cannot bear the attentions by the husband towards another woman. The desire for a new beauty drives the licentious man into fields, where he should not go. If the mind gives way on the acquisition of desired object as the result of asceticism, the effort would have to be made again. In this way, the advent of feelings of peace for the time being completely overlaid the warrior qualities of Arjuna. His fortitude was gone and he was full of melting sentiments. He said to Shri Krishna, "I see on two sides, determined on a bitter war, all my relations and friends and tribesmen, but the very idea of this fighting shakes me up to the root." The great warrior now began to behave like a nincompoop. Such is the fall of the mighty! The bee that can pierce through any piece of wood is caught in the delicate petals of a flower. He would rather lose his life than cut through the softness, that imprisons him. Such was the position of Arjuna caught in his delusion. The call of war had no meaning for him.

Arjuna says to Krishna: I cannot stand here for a moment more. The very idea of killing these men makes me tremble. I cannot see any good in this fighting. I do not want triumph in war. Nor do I want a kingdom. What is the use of a throne with all its amenities or of life itself, when, those for whom we should exert, are dead? I see before me everyone with whom I can claim human relationship. I shall not raise my hand against them even for an empire. I consider it sinful to kill my cousins. How can happiness be reached through the infliction of death? The others do not see this and are about to fight through their greed, but I am now wise to the issues of destroying the family. With a family wiped out, the ancient obligations of family also go and then there would be life without law. I see nothing but destruction like the fire out of the rubbing of two pieces of wood, which can consume them both. In a lawless state, there would be nothing but sin. Having lost the

light in one's hand, one has to go about slowly and carefully in darkness even on level ground. With one evil, other evils creep in and the greatest of them all would be a regular life of vice amongst the women of the tribe. The progeny of such a life would have no fixed qualities nor a tradition. Like the poison of the serpent, which spreads in the whole body right up to the head even when the serpent bites only the toe of the foot, this sin destroys not only the future of the tribe but the past including the peace of the ancestors. When evil is threatened in a family, it spreads in the tribe and envelopes the state like fire, which has gripped one house, spreading through the whole street, if unchecked. Through the destruction of the family, I see eternal damnation. I cannot understand how we started on this war and it would be far better for me that my cousins should kill me without any arms in my hands and unresisting.

With these words, Arjuna jumped out of the chariot and threw away his weapons and stood in the middle of the battle-field, a broken man and a pitiable figure, like a swan stuck in the mud.

CHAPTER TWO.

Shri Krishna says to Arjuna: What is the matter with you? Why have you lost courage? You are a great hero and a model Kshatriya with an unsullied name. You conquered (the god) Shankara in battle and you wiped out the race of Niwat and Kawache, showing incomparable valour. Your attitude at the call of battle is as incomprehensible as darkness covering the sun, nectar meeting with death, wood absorbing fire, salt dissolving water, the frog swallowing the serpent, or the fox defying the lion. You are a sensible man. Wake up. Take courage. War is not made with rose water. Live up to your reputation and get rid of these silly ideas. Kindness towards opponents in battle is misplaced, What is the use of thinking who your opponents are at this moment? Did you not know hitherto that the Kauravas were your kinsmen? You should have thought of all of that, before. Nor is fighting a novelty to you in your life. It is an old standing quarrel and this eleventh hour compassionate timidity will destroy your good name as well as your happiness. Retreat in battle for a warrior is as bad as death. Arjuna says to Shri Krishna: Please bear with me a little. It seems to me that this is not war but damnation. It will lead us into sin and will compel us to raise our hands against senior members

of the family, whom we should really serve and obey at all times. Sages, who should be held in respect and worshipped, must not be slandered and defamed by harsh words. Similarly I find in the enemy's ranks those to whom owe a debt of gratitude, who have brought me up and taught me what I know. How can I return this obligation by causing their death? There is my preceptor, whose kindness is comparable with the calmness and depth of the sea. I think of the firmness of his mind, of the limitless affection and of the immeasurable greatness of Drona, my great teacher. Even the throne of an empire would not make me raise my hand against him and I would sooner seek the seclusion of a mountain cave than fight him. I am not looking for enjoyment soaked in the blood of these men. Pleasures resulting from victory here have no charm for me. I do not, therefore, agree with what you say about fighting. I am saying what comes to my mind. I am puzzled. Please show me a better way, if there is any. I want to take the right course which is not repugnant to the path of duty (Dharma). You have been on previous occasions a source of solace and guidance. I seek this from you. My mind is oppressed with a feeling of grief, which no worldly inducement, not even the chance of absolute sovereignty, will remove. I resort to your grace alone.

Shri Krishna says to Arjuna: You think you are talking sensibly, but that is not so. Your wisdom leads you to stupid things like the action of a person born blind, who has subsequently turned a lunatic and is running about pointlessly. I am surprised to see that you have got hold of a wrong idea both about your own self and about the Kauravas. Are you the cause of existence of this universe? Will you not admit that the scheme of this universe exists from unknown ages? Is the popular belief of people, that there is one Omnipotent God, who created all the elements and all living beings, altogether wrong? Your attitude might imply that you are the author of life and death and you can recall or alter these factors at your will. Will the Kauravas live for ever, if you decided not to kill them through your deluded egotism? Are you the only inflictor of death and is everybody else waiting to be killed by you? Be sensible. This eternal phenomenon of life and death works itself out automatically. Why should you be sorry for it? Wise men do not grieve for life or for death, the whole phenomenon being unreal.

If you examine closely, you will find that the idea that every one collected here will either live for ever or perish is wrong. Birth and death, as they appear, are the results of illusion (Maya),

but in reality the Soul is imperishable. When the breeze stirs up water, ripples are produced on the surface, but can you say that these ripples are not water? When the breeze disappears, water becomes still. Can you say, water is not there? Again, though the body is one, several stages are evident in the same body with growing age. We witness childhood, which then merges into youth, and through all this transformation the body survives. Similarly with the Soul. Though the bodies are often changed, the Soul is eternal. If you realise this truth, you will never suffer the distress, which comes from delusion. This truth is lost, when a man is in the grip of senses. The senses oppress the mind, which then wanders away (from this truth). Pleasure and pain arise because the senses enjoy their objects and through their association, the mind is confused. Besides, in the very objects of senses, there is' constant change. A certain amount of joy and a certain amount of sorrow arise in the course of the play of the senses. I shall give you an illustration. Censure and praise are both conveyed by mere words, but one irritates and the other pleases when these words are heard through the ear. Softness and hardness are two characteristics of the sense of touch and according as they come in contact with the body, they produce pleasure and pain. Ugliness and beauty are the two characteristics of the sense of sight and through the eye, they cause repulsion and delight. Good and bad odour are similarly distinguished in the sense of smell and they cause joy or annoyance. Likewise the sense of taste also gives rise to the two-fold feeling, *viz.,* relish or otherwise. In short, contact with the objects of senses is the prime source of delusion. Cold and heat, pleasure and pain, come of their own choosing, to those who submit to the senses. Nothing attracts the senses except their own objects. These objects are unreal like the water of mirage or like fictitious prosperity experienced in the dream. In brief, all the objects (of senses) are transitory and should therefore be avoided. You will then be free from pleasure and pain and also from the travails of birth. You will then attain immortality. The great principle known to the wise is that in this world there is one life (of Self or Brahman), which is unseen and in everything. Sages recognise it. The royal swan can separate water from milk. The skilful artificer can separate gold from alloy. Butter can be taken out from the curds by churning; chaff is removed and corn is picked up. So through deep reflection, the wise easily find out that worldly activities are unreal and the only real thing is Brahman. Having distinguished the real from the unreal, they have no faith in the transitory.

What is unreal is delusive and what is real is eternal. He, of Whom these three worlds are a manifestation and an expansion, has neither name nor colour, nor form nor any other characteristic. He is eternal, all-pervading, free from birth and death and not capable of being destroyed, even if an attempt were made. On the other hand all these bodies are by their very nature perishable. Therefore you must fight.

You identify yourself with your physical body and think of it all the while and then maintain that "I am the slayer and the Kauravas are the slain." On reflection, you will find that you are not the killer, nor will they be the killed. What is seen in the dream is found real only while the dream lasts, but on awakening there is nothing. So is this illusion (Maya), which puzzles you. A blow given to a shadow does not cause a wound in the body. When a vessel full of water is upturned, the reflection of the sun, which was visible therein, is seen no longer, but the sun is not destroyed. Space (Akasa) appears in the form of a house, but on the house being pulled down, the space is still there. So also with the loss of the body, the Soul is not affected. Like a man wearing a new robe discarding the old and worn out one, the Soul leaves one body and enters another. This (Self) is without origin, eternal, free from illusion and unsullied. No weapons can slay Him. He cannot be drowned even by heavy floods of water, nor burnt by the flames of fire, nor dried up by the strongest wind. The Self is eternal, stable, permanent, everywhere and full of everything. The intellect cannot encompass Him. He is the goal of all meditation. Mental efforts and concentration or any other means do not lead to a full realisation and in this manner this Supreme Self (Purushottam) is boundless. He is free from the three characteristics (Gunas), without source, without change, and, though beyond individual form, yet all-pervading. When you know this Omnipotent Self, you will not feel' any grief.

If you think this Soul is mortal, even then you should not mourn, because, like the constant stream of the Ganges, birth, life and death, are eternal. The Ganges is a simple phenomenon. It exists at its source and it can be followed all along its course up to the sea, where it merges. No living beings are free from these three changes of conditions, *viz.,* birth, development and death. You must not grieve, because, this arrangement of the world is fixed in nature and exists from its very beginning. You know very well that all living beings are subject to birth and death, which under any circumstances, cannot be evaded. Your grief is futile.

What is born must perish. Whoever is born must die and whoever dies must be reborn again. This is continuous, like the flow of the Ganges. Life and death in this world are as the sunset and sunrise, perpetual in nature. At the time of the great destruction (Maha Pralaya), even the three worlds are destined to be destroyed. The beginning and the end are, therefore, inevitable. In the face of this eternal law, your grief is uncalled for.

All living beings are without bodies before birth. They obtain a body when they are born, and when they are dead, they are not annihilated but revert to their original state. The Self appears, between the two conditions, *viz.,* birth and death, to have a body on account of illusion (Maya). It is like a dream to a person, who is asleep. Like ripples created by breeze on the surface of the water, like ornaments taking shape out of gold, the whole universe takes its shape through Maya, like clouds formed in the sky. What is the use then of your grief for that which is unreal? Direct your mind towards the immortal Brahman. Mere desire of knowing Brahman has secured freedom for many sages from the objects of senses, and others have resorted to forests in search of this realisation. Others practice the vow of celibacy (Brahmacharya), while some take to asceticism. By contemplation of the Soul, some wise men manage to forget the strife of the worldly life. Others, singing hymns in praise of Him, have merged into Him and have realised the truth and turned their mind from mundane attachment. Still other sages have, in quest of this Omnipresence, relinquished all bodily egoism and through self-realisation have secured oneness with Him. All rivers join the ocean and never turn back for want of room there. So all great Yogis reach union with Brahman by means of understanding and never return to life.

Remember that the Omnipresent Self is everywhere and in everything. He cannot be destroyed. He is only One and envelopes all universe. It is on account of the prowess of this Self (Para Brahman), that everything appears and disappears. Your feeling of grief is therefore absurd from every point of view. You must not forget that for you, your duty (Dharma) alone can give you salvation. Even if there is a risk of death for the Kauravas, or for yourself, or for the whole world, you must not abandon your duty. This misplaced kindness will destroy you. The feeling of compassion, which is very worthy and proper elsewhere, is out of place on the field of battle. Milk, even fresh from the cow, is prohibited as a diet in remittent fever, where it would do harm to the patient.

If you, therefore, act differently from the duties pertaining to your condition, you jeopardise your own welfare. No sin can arise from the pursuit of one's duty. Going by the high road, you meet with no harm. Nor do you stumble, if your path is lighted by a lamp. If a man pursues his own duties, all his desires are satisfied. For you as a warrior (Kshatriya), there is absolutely no other course open except to fight. Without deceit, one should fight one's enemies face to face and with a firm faith.

It is your good fortune that you have this opportunity for battle.
It is even the result of your accumulated merit. In this sense it is not merely a battle. It is, as it were, the heavens coming to greet you and your valour itself coming forward in person. It is, as it were, a bride in the form of fame who, having heard of your prowess, has come to select you as her man. A warrior secures an occasion like this battle only through the performance of virtuous deeds. It is a stroke of good fortune like nectar falling in the mouth of a man when yawning. If you do not avail yourself of this opportunity and grieve for things, which do not exist, you will do harm to yourself. If you throw down your arms, you will destroy the fame both of yourself and of your ancestors. You will incur censure from every quarter as well as great sin. The man, who fails in his duty, is like a woman without a husband, who is disrespected everywhere. The man, who turns away from his obligations, is overwhelmed by great sins like vultures tearing a dead body on the battle ground. Save yourself from this sin and from the eternal disgrace. A self-respecting man should live only as long as he is not spurned. If you turn back from here, your enemies will not believe that it was out of kindness, that you suppressed the feeling of enmity. Your enemies will still surround you from all sides and throw arrows at you. If you escape with your life, safety would be even worse than death. You, who have come to this battle-field in great pomp and circumstance, cannot turn back expecting that your enemies will understand you. They will say that Arjuna, being chicken-hearted, has fled at the sight of them. Men undergo hardship and risk their lives to increase their fame. You, who are famous, have got an opportunity without your own seeking. Your reputation is matchless and unsullied and deep like the river Ganges. Your enemies are trembling, knowing of this wonderful valour like wild elephants, who have heard the roar of a lion. If you turn back you will lose your greatness and you will be treated with levity. They will not let you run away and they will acclaim it to the world speaking ill of you in your presence. Your heart

will then break. Why not then face them in battle with heroism? If you succeed, you will get the rulership of the earth.

If you die in this battle, you will obtain the happiness of heaven without any effort. Therefore, don't wait any longer. Go forward with your arms. When one performs one's duty (Dharma), even previous sins are wiped out. Why should you be afraid of incurring sin (in fighting when this fighting is going to remove your past sins)? Tell me, does a man (if he crosses water in a boat) drown? Does a man stumble, if he goes on a high road? This can only happen to those who do not know how to walk. Milk (nectar) can only hurt, if taken with poison. The performance of one's duty causes sin, only if it is done with a selfish heart. You will incur no sin by a disinterested fight according to the traditional duty of the Kshatriya. One should not be overjoyed in happiness, nor be dejected in sorrow, and should be indifferent to gain and loss (in performing one's duty). You should not think in advance about the future, whether you will win this battle or lose your life. One should put up without murmur with whatever comes to one's lot (in the proper performance of one's duty). When your mind is firm on this principle, no sin can possibly arise. Throw off all hesitation and go forward to fight.

Having told you briefly about the precept of the path of wisdom (Dnyana Yoga), I would now tell you of the relation of knowledge with Karma (Buddhi Yoga). Having secured Buddhi Yoga, men will not be bound by the ties of action. They will survive any injury just as a man, who is protected by a coat of Armour, can bear a shower of weapons. In the path of action (Karma Yoga), there is no loss of worldly happiness and yet salvation (Moksha) is secured, because Karma, even if it is interrupted, survives and progressively improves. One should do all actions (Karma), but should not have any desire on the fruits thereof. Those who know Mantras do not suffer from the evil spirits. Those who possess the wisdom (to do actions without egoism and without attachment to fruits) are free from the burden of life and death. This wisdom is above all considerations of merit or sin, and, being extremely delicate, yet very firm, is beyond the sway of the three characteristics (Gunas), Satva, Rajas, and Tamas. If you are fortunate and this wisdom grows in your heart even in a small measure, it will entirely destroy all worldly dangers from you.

Just as the flame of a lamp, though it looks small, affords extensive light, so this higher wisdom, even in a small measure, is very valuable. All sages, above everything, seek this wisdom. The

touchstone is not found in a large mass like granite, and even a drop of nectar is precious. So, this wisdom, whose ultimate end is union with the Almighty (Paramatma), like the river Ganges from small beginnings leading to the ocean, is extremely rare. This is the only wisdom in this world which leads to that goal. All other knowledge is erroneous and leads to demoralisation. Only the stupid ones go after other knowledge and these (not realising wisdom) know only (the transitory conditions of this world) heaven and hell, but the supreme happiness of Self is never within their reach.

Some of these people seek to establish the supremacy of ceremonial action on the authority of the Vedas and are pining for the fruits of their performance. They hold that after being born in this world, one should do the necessary sacrifices and ceremonies and (as their results) should enjoy the delights of the happiness of heaven, which is for these erring ones the only happiness worth having. Seeking sensual happiness in this manner, they perform actions with this object in view. They acquire skill in the performance of scriptural ceremonies, to which they attend, with care and without any omissions. But in one respect, they are mistaken. They entertain in their mind the desire of heaven and forget the Supreme Being, to whom all sacrifices (Yadnas) are directed. Owing to their keen desire for results, these people destroy the merit of their performance of duty, just as one destroys a mass of fine camphor by setting fire to it, or mixes poison in a mass of sweets and renders them useless, or kicks and upturns the vessel of nectar providentially found. It is extraordinary that anyone should seek the agonies of life and death after having acquired merit (Punya) with great exertion. These misguided ones, however, do not realise the true essence of duty (Dharma) for the sake of the enjoyment of the pleasures-like a clever cook preparing a variety of nice eatables and parting with them in exchange for worthless tinsel. Remember that error dwells in the minds of those who constantly harp upon the idle controversies about the doctrines of Vedas. The Vedas are enveloped in the three attributes (Gunas), 'and, therefore, only the Upanishads have been regarded as pure (Satvika). All other scriptures are full of Rajas and Tamas and they deal with the performance of ceremonial worship leading only to pleasures of heaven. These things cause not only happiness but unhappiness, and, therefore, do not let your mind be obsessed by them. Keep away from these three-fold attributes. Renounce the idea of " I" and "mine" and constantly keep before your mind the idea of the supreme happiness of Self. Through the many teachings and different directions described in the Vedas, one must accept only what is good for oneself. A man pursues only the road that leads him to his destination, though at sunrise, many roads are visible (which could not be discerned at night). Even if there is water

everywhere on the surface of the world, we only take as much water as we need. The wise, therefore, scrutinise the meaning of the Vedas and only accept what will lead to their permanent good. You must have now realised that the only thing worth doing is one's duty. On no account turn back on your obligation, but do so without attachment in the result. Do nothing which is prohibited and always pursue what is right without any selfish motive. Without any desire, devote yourself to actions and perform them with diligence, eschewing the idea of results. If you are fortunate and achieve what you have undertaken, let there be no special occasion for joy. Nor should you be oppressed with the feeling of pain, if by any chance the action, which has been begun, remains incomplete. If the attempt succeeds, so far so good. But even if what is attempted remains incomplete, the merit of it is not lost, because whatever you do should be dedicated to the Lord of the Creation and that is in itself a completion of these actions (so far as you are concerned). The sages have declared that real conditions of Yoga and equanimity with regard to good or bad results arise out of one's actions. The balance of mind is thus the essence of Yoga, in which there exists the union of understanding (Buddhi) with the mind (Manas). In an absolute comparison, Karma Yoga is inferior to the Buddhi Yoga. Buddhi Yoga, however, is possible not by shunning actions but by performing them, because Yoga is nothing but completion of Karma. Try to reach by your mind this Buddhi Yoga which alone is the purest, and remove from your mind all idea of the fruits of actions. In this way, by striving after Buddhi Yoga, a man will reach the goal and will be ultimately freed from the bonds of right and wrong. While doing actions one must be indifferent to the results and if this is attained, one is freed from the cycle of life and death. He reaches the imperishable status, in which he enjoys the infinite bliss of Supreme Brahman. If you can get rid of your delusion, you will also attain that status and a feeling of renunciation will arise in your mind. When this feeling will grow further, the pure and deep knowledge of Self will dawn on you and your mind will be spontaneously free from desire. In that condition, all your recollections about the past and thoughts about the future will entirely cease. The mind, which ordinarily is distracted with the association of the senses, will seek firmly the true nature of the Soul. When your mind is steadily directed to the pure conditions of Yoga, when your understanding is thus fixed in the happy state of meditation (Samadhi), you will have attained Yoga.

Arjuna says to Shri Krishna: Please explain more clearly who should be called a man with steady mind (Sthita-pradnya) and how he should be recognised. How do we know that he always enjoys the happy condition of meditation (Samadhi)? In' what way does such a man live and how does he appear (to others) ?

Shri Krishna says to Arjuna: All the desires of the mind are obstacles to the acquisition of supreme happiness of Self. That person is called the stable minded (Sthira Buddhi), who is content with his lot and ever cheerful and entirely free from those (dominating) desires, the contact with which makes a man fall a prey to objects of senses. In his mind is always filled the happiness of Self. (He seeks and finds true happiness inside by contemplation of the nature of the Soul). He, whose mind is free from anxiety even during trouble, who never hankers after happiness, never gives any room in his heart to any desire or to a feeling of anger and who does not know such a thing as fear, has truly reached the state of perfection, Such a man, who has gone beyond all earthly limitations and distinctions, is to be recognised as stable in mind (Sthira Buddhi). He acts uniformly towards everybody, like the full moon, which gives equal light to the good and bad. His even-mindedness never varies. The attitude of his mind is that of unbroken equanimity and tenderness towards all living beings and this attitude never changes. He is not overjoyed on obtaining something desirable. Nor is he gloomy when something unpleasant happens. He, who is thus free from the feelings of joy and sorrow and is absorbed in the thoughts of the Soul, must be recognised as stable minded (Sthira Buddhi).

Just as a tortoise extends his limbs or withdraws them at his pleasure, so, he, who has complete control over his senses, which obey his orders, may be recognised as stable minded (Sthira Buddhi). I must, however, stress a particular point. There are some who, while controlling the other senses such as ears, eyes, nose, etc., let loose the sense of taste and by this means get entangled into all sorts of objects of senses. If one were to cut off the leaves, but put water in the roots, the tree will never be destroyed. On the contrary, by means of that water, the leaves will come forth again in greater strength. Without doubt, therefore, it is through one's food that objects of senses get control over one's mind. It is easy to shut off the action of other senses, but it is not possible to carry on without food, on which, sustenance of the physical body depends. But when once union with Brahman is realised even in the matter of food, there is a spontaneous check. When one has fully grasped

the fact that " I am Brahman," all the characteristics of the body disappear and all the senses revert back from their objects.

The senses cannot be controlled even by those, who constantly try to control them. So powerful are they, that they confuse even those who keep up a constant study of Yoga and practice of Yama, Niyama and other steps and do not allow their mind to wander. It is like evil spirits defying the sorcerer. The mind of the seeker is constantly diverted (from its efforts at concentration) by the senses, when the objects of senses appear to be within reach in the form of achievements and plenty. Therefore a man, who looks with great suspicion on all objects of senses, who constantly controls his senses and whose mind is never drawn by the desire of any physical happiness, is the true candidate for the attainment of Yoga. He directs his understanding on the knowledge of the Soul. He is firm in his heart and never forgets Me. He knows that, even if he does not actually enjoy the senses but thinks of them in his mind, he will be caught in the cycle of (physical) life and death and will never be free. A little poison can spread in the whole body and destroy life. A little desire of the objects of senses in the mind is also ruinous, because it unsettles discrimination (Viveka). Even an ascetic will have the feeling of affection, if he remembers objects of senses in his mind. The affection will create desire, which is passion (Kama) personified. Where there is passion, there is anger and anger destroys thought. Wandering thoughts destroy memory, like gale blowing out a lamp. Like the world being gripped by darkness, when the light of the sun disappears, the distortion of memory makes people blind. This blindness in the form of ignorance unsettles the understanding and then complete ruin follows. The understanding is confused in the same way as a man, who is blind from birth, runs here and there not knowing where he is going. The destruction of memory paralyses the understanding and overshadows the knowledge of Self. A man, whose understanding is destroyed, is like the physical body, from which life has gone out. Even a spark of fire falling in a wood pyre would be enough to burn down everything. So even through the thought of the enjoyment of the senses, every description of harm is let in.

Therefore remove from your mind completely thoughts of objects of senses. Then spontaneously affection and hatred will cease. When affection and hatred do not arise, even if the senses do their work, the objects of senses cannot hurt. The rays of the sun touch everything on this earth, but the sun is not polluted. So a man who is indifferent to the objects of senses and who is absorbed in the true nature of Self, who is untouched by feelings of passion, or

anger, has realised that the objects of senses and himself are identical. Nothing is outside himself. With this realisation what are the objects of senses and whom and how can they hurt? Water cannot drown water. Nor can fire burn fire. The objects of senses cannot harm the perfect man. He, who in this manner becomes All, must be recognised as stable minded (Sthira Buddhi).

Worldly troubles always keep away from him, in whose mind there is unbroken cheerfulness. When the stream of nectar is flowing in the heart, how can a man become hungry or thirsty? He, whose heart is cheerful, has no fear anywhere from anyone. His understanding dwells on the Supreme Spirit firmly and does not waver, like the flame of a lamp, which is put in a place where there is no wind. He, who has realised in his own person the identity of the ascetic (Yogi) and the enjoyer (Bhogi) must be recognised as stable minded (Sthira Buddhi). He, who does not strenuously try to achieve this method of Yoga, is absorbed in objects of senses. His intelligence is wandering. He does not even seek the stability of understanding. If he does not even desire to secure a stable mind, how can he possibly have peace in his heart? If he does not seek peace of mind, he cannot get happiness even through an error. Salvation is not for such a one. The man, who has no peace in his mind, can never attain happiness, any more than you can grow crop out of seeds which have been previously scorched. Uncontrolled mind is the root of all unhappiness. Therefore one must constantly make an effort to check the senses. The man, who lets his senses do what they want, will never overcome the objects of senses. 1£ he should think at any time that he is getting free from them, it is a mistake. A boat can be drowned even within sight of the shore, if there were a storm. A full-fledged sage, who has approached the moment of salvation, if he entertains objects of senses even out of curiosity, will be involved again in the whole cycle of the misery of the world. There is no higher achievement, 0 Arjuna, than getting the senses under one's own control. When you meet a man whose senses are so controlled and do as they are directed, you must recognise him as stable minded (Sthira Buddhi). A Yogi is alive to those (truths) to which all the other living beings are (dead) asleep. A Yogi is asleep and indifferent to the objects of the senses in which all the living beings are constantly absorbed. Such a sage is without any encumbrances. With renunciation in his heart, such a sage is like the ocean, deep and calm, not willing to over-run its shores even if all the rivers join it in great floods. Nor does it recede in hot weather when all the rivers are dried up and supply no water to it. In prosperity, his mind is indifferent (not jubilant). In adversity, it is not troubled.

A small lamp can add little to the light of the sun and if the lamp **Is** not there, the sun is still self-sufficient. So absorbed is he in his heart in the great happiness (of Self), that such a sage does not even remember achievement and plenty, when they come and go. Before the beauty of his own home (the light of his own heart), he spurns even the wealth of the gods. Much less could he be tempted then at the sight of a miserable hut of a rustic. If he is indifferent to nectar, he will not take broth. If he does not care even for the pleasures of heaven, what temptations can petty achievements in life hold out to him?

Content in the knowledge of Self, absorbed in the joy of Brahman, he alone is stable minded (Sthira Budhi). He has eschewed egoism, he has abandoned all desires, and he moves in this world having identified himself with everything. He experiences spontaneously this limitless condition of Brahman and at last attains Brahman without effort. Then even the agony of death cannot trouble him.

CHAPTER THREE.

Arjuna says **to Shri Krishna:** From what you have said, I gather that there is neither action nor the performer of action. If such is your deliberate opinion, why are you urging me on to take part in this terrible warfare? If you prohibit all actions, why do you ask me to do something which is heinous? You support the theory of no actions and yet you want me to do the unspeakable wrong of killing others. I am ignorant. I cannot find my way. If your advice .is so contradictory, how can I discriminate? I despair of ever getting true knowledge. If the doctor himself administers poison to a patient, there can be no hope for him. If you put a blind man on the wrong track, or give intoxicants to a monkey, what would be his condition? It was because I did not know anything and I was in serious perplexity that I asked your advice, but you say one thing after the other which contradicts itself. I am your follower. I put absolute confidence in you. You must tell me something that will enable me to judge. Am I to believe that you are deliberately doing this to test my mind on the pretext of giving me advice? Are you in earnest, or, are you trying to mislead me ? Please say what you have to say in definite terms. I may be of feeble understanding, but I will listen very carefully. A medicine is a necessity, but it might also be palatable and pleasing. Teach

me the truth in terms full of deep meaning, but also in terms which I can understand. You are the great preceptor and what falls from you ought not to be ambiguous. Having you near me, I shall not be content with less, any more than a man, who reaches the ocean of nectar, would remain thirsty. It must be through the accumulated merit of my previous lives, that I have been associated with you. I have hopes in my mind of learning what is right from you. You are the abode of supreme good. You are available to me as a mother is available to the child for milk. Tell me one definite thing, which it is proper for me to follow in this life and which will do me good in the next.

Shri Krishna says **to Arjuna:** While describing to you the path of action (Karma Marga), I may incidentally mention to you the greatness of the path of knowledge (Dnyana Marga). You are puzzled for nothing, as you did not know what I was driving at. I have described to you the paths of action and knowledge. From the earliest ages these two paths have been introduced by Me in this world. The path of knowledge is pursued by the sages (Sankhyas), and when one is fully conversant with it, one secures immediate self-realisation. The path of action (Karma Yoga) is practised by those, who are anxious for liberation (Mumukshu) , who ultimately attain salvation (Nirvana). Though apparently different, both paths lead to the same goal in the end, in the same manner as food gives satisfaction whether cooked by oneself or by others. The rivers flowing towards the west and towards the east appear to be different, but they are the same in the end when they merge into the ocean. Though directed towards the same end, the pursuit of one or the other of these paths depends on the capacity of the seekers. A bird catches the fruit of the tree in a single flight, but is it possible for a man to reach that fruit with the same swiftness? He will reach there gradually, *i.e.,* from one branch to the another and will ultimately catch hold of the fruit. Those who practise the path of knowledge (Dnyana Yoga) accomplish the end (liberation) by one jump instantaneously like the bird. Other Yogis proceeding on the path of action, carrying out their proper duties (Dharma) reach salvation gradually.

Without the performance of obligatory actions, no one can attain the stage of non-desire (Naishkarmya), in which the Yogi rejoices. It is absolute stupidity to expect anyone to reach this end by neglecting his obligations. No one discards a boat, if he has to cross the river. If one must appease hunger, he must have his food cooked either by himself or by others. So long as there is no freedom from desire, there is action, but when contentment arises all

desires spontaneously disappear. Those who aim at final liberation should not turn from their duties. It is not possible for one to perform actions or to abandon them at will. To talk of relinquishing actions is to talk nonsense, because, however much one may wish, he cannot abandon them. So long as there are natural conditions (Prakriti), actions are being done, because all actions are subject to the three qualities (Gunas) and are being done involuntarily. Mere wish to abandon obligatory actions is not going to alter the tendencies of the senses. If you said you would do nothing, will your ears cease to hear, or the eyes fail to see, will the nose lose its function, will breathing be stopped, or will the mind become free from all ideas? Will hunger and thirst disappear? Will the cycle of sleep and waking stop? Will feet refuse to move and above all, will you be free from the chain of life and death? If all this cannot stop, then what is it that you would have abandoned? It is futile to believe that one can take up or throwaway actions. A man, sitting in a carriage, moves because he is in the carriage, though he may be himself motionless. A dry and insentient leaf moves in the sky because it is wafted up by the wind. Even a disinterested person (sage) performs actions by the force of nature and by the tendencies of the organs of action. So long as one is linked with nature (Prakriti), his abandonment of actions is impossible. To talk otherwise is to show futile obstinacy.

Some men seek to restrict action by checking the senses. But in reality, they cannot do so, as in their mind the desire for action always exists, though externally they may show the reverse. I am really sorry for such people, for they are doubtless holding on to the objects of senses.

I shall tell you the characteristics of a man, who has gone beyond all desires. He is steadfast in heart and absorbed in Brahman and outwardly pursues the normal worldly activities of life. He does not direct his senses towards anything; he is not afraid of the objects of senses and he does not omit to perform obligatory actions (Karma) as a duty. He does not obstruct the senses while doing actions; yet he is not controlled by the tides (violence) of these senses. He is not obsessed by desires. Nor is he tainted by (the blackness of) delusion, just as the lotus being in water, does not get wet. A sage living in this world appears like everybody else, just as the orb of the sun reflected in the water appears like the sun, but there is no sun there in reality. Because he appears like one of the common crowd, you must not assess his spiritual worth accordingly. Recognise him to be free (Mukta), who shows these characteristics and who has put himself beyond the snares of desire. Such a Yogi is worthy of universal respect. I ask you to set him

up as your model. Control your mind; be firm in your heart; then let the senses freely perform their actions.

I repeat that it is not possible in life to remain free from actions and, therefore, actions have to be performed. Those that are prohibited by the Shastras must be eschewed. Do everything which is opportune and proper, but without motive for any of the results. There is a special characteristic of such action (Karma); being free from desires, it leads a man to liberation. Whoever performs his duties arising in his own condition of life with care, certainly reaches liberation by his own action.

To perform one's duties properly is in itself the highest offering. Those who pursue this path are not touched by sin. It is only when one's duties are neglected and one is inclined to do erroneous acts, that he is caught in the cycle of life and death. The performance of one's duty is in itself the highest sacrifice (Yadna) and the man, who is devoted to such sacrifice, is free from all bonds. The world is tied up by actions. He, who allows himself to be drawn into this snare of delusion (Maya), is bound to fail to give daily offering.

I will now tell you a great tradition on this subject. When the Creator (Brahma) created this institution of the universe, he created all beings (Prani) simultaneously with their duties, which being too subtle, they were incapable of understanding. They all approached the Creator (Brahma) and said: "How are we to be guided in this world?" Then the Lord said to them: "We have laid down the proper duties to be performed by you according to your station in life. Perform them and you will find your desires spontaneously fructify. You need not absorb yourself in religious ceremonies. You need not pain the body. Nor go upon long journeys of pilgrimage. You need not practise physical Yoga (Hatha Yoga), or give devotion with any motive. You need not equip yourself with any charms and incantations. You need not worship the minor deities or engage in any fussy activities. Your obligatory duties are the one sacrifice (Yadna) you should offer. Do .your duties cheerfully and without desire for fruits, just as a faithful wife serves her husband spontaneously and without expecting a reward. The performance of duty is the only sacrifice worth practising. Therefore act accordingly. Duties properly done will fulfill all your desires. All deities will be thus satisfied. Doing one's duty (Dharma) is tantamount to the worship of the deities, who supply prosperity and security. If you worship the deities, they will be pleased with you, and mutual favour would arise. Then whatever you propose will easily come to pass and all (legitimate) desires

of your mind will be encompassed. Your words will come true. You will possess power to command others and the goddess of supremacy will wait on you. At the beginning of spring, the magnificence of the forest is manifested in plenitude of blossoms. So good fortune incarnate will come seeking after you, with every conceivable comfort. If you are solely devoted to your duties, you will ever enjoy prosperity and will overcome all evils. Having obtained this affluence, if you succumb to the attractions of the objects of senses and indulge in them, you will draw upon yourself big calamity. (Similar is the fate of the man) who }\Till not employ the prosperity given to him by God properly and who will not offer worship to the Almighty by the performance of his duties, who will not worship with fire, or who will not entertain sages arriving at his house, who will be slack in devotion to his Guru, or who will refuse hospitality to the needy, or who will cause distress to the community. Those who turn their back on their duty (Dharma), who are filled with the pride of achievement, or who are absorbed in objects of enjoyment, will fall a prey to acute unhappiness. They not only lose prosperity, but find it difficult even to enjoy, what they have got. Just as life departs from a dead body, magnificence is not found in the house of a pauper, light ceases when the Iamp is, put out, so, by failing in one's obligations, one is deprived of the source of all happiness.

Where a man strays from the path of duty, he entirely loses his independence. Nemesis overtakes him. He will be regarded as a thief and will be deprived of all, that he possesses. Sins envelop him like ghosts prowling in the night in a cemetry. He becomes the object of every kind of impurity existing in the three worlds. He commits endless evil and is gripped by all manner of distress. However much such erring ones may grumble, they will not be free from unhappiness.

In this way Brahmadev teaches people: Stick to your duty and never let your senses go astray. Aquatic creatures perish when they leave water; so does a man who forgets his duty. A man, who employs all his available resources for performing proper actions without any desire of fruit, who offers the worship ordained and who discharges his obligations to his ancestors, who enjoys what remains to himself, after he has done all this, with his family, is free from all evil. His sins disappear like disease on the use of nectar and delusion with the teachings of sages. Whatever one gets by keeping to the path of duty should be spent in satisfying one's obligations and if anything is left over, that should be enjoyed.

But they are sinners (and what they enjoy is sinful), who assign to the Soul the properties of the body, believe that all objects are meant for indulgence, who never think of anything beyond this, who do not realise that all possessions are means of performing sacrifices (Yadnas), who are anxious for nice dishes for their own self-satisfaction and who, through ignorance and selfishness, indulge themselves.

All one's resources are to be regarded as material for offering worship in the form of performance of one's duty. The food, through which sacrifice (Yadna) can be performed and the deity propitiated, should not be regarded lightly. It is from that food that Brahman is satisfied. It is that, which is the source of life for this world. It is from food that living beings grow and rain produces food on earth. Rain comes about from sacrifice (Yadna) and actions (Karma) enable Yadna to be performed. Karma has its root in Brahman in the form of Vedas. The Vedas themselves were created by the All-Highest Eternal Brahman. All this universe is, therefore. controlled by Brahman. The Vedas permanently reside in that Yadna, which consists of the performance of duty.

I have briefly related to you the tradition of sacrifice (Yadna). If a man through false pride backslides from fulfilling his obligations, which are expected of him, he is immersed in sin, becomes a burden to the earth and his own senses are subverted by his evil actions. Like unseasonable clouds, all deeds of his life are futile. His life can produce nothing useful, like the hanging mass of flesh on the neck of a goat (which cannot produce milk). Not only should duties be adhered to, but they should be pursued wholeheartedly. With the formation of the body, obligatory actions arise as a matter of course. How can anyone neglect them? They are really stupid who, having obtained the human body, neglect the performance of proper deeds. While the body is functioning, if the mind is absorbed in Self, actions do not matter. The joy arising out of the wisdom of the Self leaves nothing more for a man to do and he is, therefore, naturally free from the bonds of actions (Karma). After gratification has been achieved, the sources thereof naturally abate. So action ceases, when one is absorbed in Self. Every means must be resorted to, so long as one has not reached knowledge of Self. Perform your prescribed duties without expectation of result and with devotion. They, who do this, really achieve Brahman. It was in this way that Janaka and others, while harnessed to their worldly obligations, attained liberation (Nirvana). Since actions also serve a higher purpose in this manner, they should be approached with enthusiasm. By performance of duty, one sets a good model to other people, thus doing good to them. Even those,

who have attained self-realisation, have to continue to do actions for the sake of the mass (who follow them). A man possessing eyesight leads a blind man after him. So the wise men perform duty as a guide to ignorant people. If those who know, fail to act in this way, how can the ignorant find their path?

In this world whatever the leaders of the mass do, comes to be regarded as duty (Dharma) and the common crowd follow. This is quite natural. Good people, therefore, do not neglect actions but attend to them diligently. Take my own example. I follow this path. I perform duty (Dharma) not because any calamity can befall me, or I have to achieve any particular end. I am perfect and I am Omnipotent. You were witness of my prowess, when I brought to life the dead son of our Guru, and though I am free from all desires, yet I perform actions. I act in the same way as a man, who has an object in view, would do. I do it in order that all living beings, whose existence depends on Me, should not go astray. I can remain fully satisfied with Self, but that would be a bad example for other people. Noticing my conduct, people will act in imitation of me and neglect their work, which will lead to disorganisation of this world. The great ones and the wise ones never abandon Karma.

A man, seeking an end, acts with the intention of securing that fruit. So should a disinterested person also act (though he has no expectation). The institutions of this world must necessarily be preserved. One should follow the path of duty and set an example to people to do the same and one should not keep aloof from them. A child that sucks the mother's breast with difficulty, cannot digest cooked food. Even in joke, you should not teach inaction to those, who are not capable of the performance of action. They should be taught the path of good actions and that path alone should be praised before them. Even those, who seek nothing, must continue to do their duty, offering a good model. They would do so for universal welfare and be free from the bonds of Karma. As in a theatre, those who act as king and queen do not entertain in their mind any feeling of being man and woman, though they succeed in creating this feeling in the minds of the audience, so the wise continue to do their duty. If you take somebody else's burden on your head, your head will feel the weight. Good and bad actions arise on account of nature, but ignorant men in their delusion think themselves as the cause of such actions. To such an egoist and perverted idiot, this deep spiritual wisdom need not be revealed. Narrating this to him would be a waste of time.

Wise men, who know the truth, eschew egoism from which all action arises in their life. Being conscious that they are different from the physical body, they place themselves beyond the three qualities (Gunas). They are merely onlookers of the activities of the body, although they remain in the body. Like the sun being unaffected with the activities of the creatures of this world, though endowed with form, they remain free from the bonds of action.

Only he, who is gripped by the three qualities (Gunas) and impelled by an illusion (Maya) is tainted by the effect of Karma. He assumes the responsibility for actions, that are not his, but that are performed by the senses doing their natural functions. My advice to you is : Perform all proper actions, offer them to God and let your heart be devoted to the Self. Never think that "this is the action and I am doing it for a particular object." Entertain no attachment for the body, abandon all desires and then you will earn the joy, which com.es spontaneously.

Take your bow in your hand, mount your chariot, and with a firm mind, embrace the duty of the warrior. Spread your fame in this world and proclaim the significance of proper performance of duty by which the burden of the earth will be relieved. Abandon all doubts, set your mind on this battle and speak of nothing else. This being my firm opinion, those who accept it with faith and practise it implicitly, are free from the bonds of actions, though they are active. Action is inevitable, but those who entertain attachment to the body and fondle the senses in disregard of this teaching or under-estimating this truth or treating it with contempt, will be besotted by the wine of infatuation, gripped by the poison of the objects of senses and sunk in the mud of ignorance. Just as it is useless to keep a jewel in the hands of a dead man, or to tell a person, who is born blind, about sunrise, just as the rise of the moon offers no satisfaction to the crows, so this great truth does not appeal to the stupid. Do not even discuss this subject with men, who are averse to the highest teaching (Paramartha), They will not be able to act up to this truth, but will jeer at it. A moth cannot bear light, but he meets death by touching light, and the enjoyment of objects of senses is thus suicidal.

The wise must not indulge the senses even out of curiosity or any other (innocent looking) motive. Can one play with a serpent, or associate with a tiger, or digest the virulent (Kalkut) poison? No matter how a fire originates, even if it is in sport, when the flames arise, they are difficult to control. The fondling of the senses produces no good result. Why should we secure all sorts of enjoyment

for this body which is not independent (which obeys its own laws)? Why should we gather things day and night to nourish this body? Why should a man shun duty and serve the body with luxuries by hard labour ? This body is made up of five elements and these five elements will join up to their own source in the end. Nothing will remain of any trouble taken for the body. Indulgence of the body leads to absolute ruin itself.

It is possible that one experiences a certain kind of satisfaction in indulging the senses with all sorts of enjoyments of objects to his liking. But this satisfaction is as risky as the company of a thief who, pretending to be honest and remaining quiet for a time, attacks you as soon as you are out of the inhabited area. The consequences of indulgence are suicidal. Desires associated with the senses create false hopes of happiness, but lead ultimately to distress like fish allured by the bait being caught in the hook. The hook is concealed in the bait and the fish cannot see it. When desires of the senses are not fulfilled, anger is produced. Desires mislead in the same manner as a clever huntsman encircles and leads the prey to the place, from where it is most convenient to kill it. Remember that desire and anger are both fatal. Therefore avoid them both and seek only self-knowledge.

The performance of one's own duty even when it is difficult, is beneficial and is to be preferred to any other actions, however attractive they may be. However poor one may be, one should not extend one's hand towards sweetmeats, which are known to be unclean. One must, therefore, avoid actions which are prohibited. One must not desire that, which is undesirable. Nor should one grasp such a thing, if it fell within one's reach. A poor man does not destroy his hut at the sight of the magnificent palaces of other people. In the same manner, the best company for a man is his own wife, even if she has not the good looks of other Women. Performance of one's duty is the only means of securing happiness is the next birth. Milk and sugar may be very sweet, but they are harmful to people suffering from certain diseases. Obstinacy in regard to their use will certainly harm the patient. Never try to do what is not proper for yourself. If in the performance of his duty, a man's life is lost, it is better for him in this world as well as the next.

Arjuna says **to Shri Krishna:** How does it happen that we see even the wise missing the proper path and going astray? The wise understand the difference between what is acceptable and what is not, and yet they err. A blind man might not be able to separate

seed and husk, but how can a man with good sight make the same mistake? Those who abandon attachment to the senses feel dissatisfied and even recluses come back to society. While attempting to keep away from evil acts and escape sin, they are forcibly pulled into it.

Shri Krishna says to Arjuna : The enemies to guard against are desire and anger. These enemies are ruthless and they are like death itself. They are like serpents on the hoard of knowledge, tigers in the caves of senses and unclean persons on the path of devotion. They are the rocks in the fortress of the physical body, the protecting wall in the village of the senses. Through the confusion which they create, they exercise power in this world. They are at the root of (Rajas) activities of the mind and their functioning is evil. Being enemies of life, they are held in great respect in the city of death. There is no limit to their hunger, and hope itself increases their activities. Delusion is the younger sister of hope, which can consume everything as quickly as children could finish off a packet of sweetmeats. Delusion gives strength to desire. Desire and anger have their root in egotism. Desire and anger create hypocrisy and the suppression of truth. They destroy mental peace and substantiate illusion (Maya), which overpowers even the sages. They undermine discrimination, disinterestedness and patience. They ruin tranquility, courage and joy. They cut at the root of knowledge and make happiness impossible. They are born with the body and are inseparable from it. In this way they run parallel with consciousness itself and appear before the mind's eye under the pretence of being judgment. Hence it is, that these are difficult to control. They drown a man without water, burn him without fire unawares, kill without weapons, bind without ropes, and they can destroy even wise men. They are incomparable in strength, as they do not operate outside. Like a serpent encircling a sandalwood tree, or an embryo wrapped in the womb, like the sun being never without light, like the fire without smoke or a mirror without dust, wisdom, which is pure, seldom appears without desire and anger. One should, therefore, conquer desire and anger first and then acquire wisdom. Until that is done, the action of the law of attraction and repulsion cannot be stopped. Just as wood helps fire instead of quenching it, ordinary efforts to control desire and anger only inflame them. Even the Yogis have fallen a victim to them.

I will tell you a very effective remedy for overcoming desire and anger. All actions arise through the function of the senses and it is in the senses that these enemies of wisdom reside. Therefore

control the senses first and that will make the mind steady, reason independent and will not leave much room for these feelings. Desire and anger will be destroyed like the mirage disappearing in the rays of the sun. Thus when affection and aversion have been removed, will be established the supreme reign of Brahman, which will enable a man to enjoy true self in the Self. This is the great secret between the preceptor and the disciple, *viz.,* the union of individual self, with the Self, Jiva and Shiva. Be firm, therefore, in this faith and do your duty.

CHAPTER FOUR

Shri Krishna says **to Arjuna:** This system of action (Yoga) was imparted by me to the Lord Vaivaswat (sun). That was a long time ago. He imparted it to Manu, and Manu, having practiced it himself, imparted it to Ikshavaku. In this way it has been handed down. Several royal sages came to know this Yoga later on, but at the present moment, it is lost. When an individual is absorbed in the pursuit of objects of senses in the body, the knowledge of Self is forgotten, faith is weakened, enjoyment seems to be the supreme goal and the paraphernalia of worldly existence appears to be attractive. In a country where everybody is naked, clothing is useless. To him, who is blind from birth, the sun can do no service. On an assembly of the deaf, music is wasted. Burglars dislike the moonlight. The crow cannot recognise the moon, as before the moon rises, its sight is lost. How can, therefore, these reach Brahman when they have not gone even to the borders of renunciation and when they do not know even the alphabet of reflection. This system of Yoga has been lost to the world on account of the increase of illusion and the subsequent passage of time.

I have now without reservation conveyed to you what this system is. This is a great secret and as I have affection for you I have imparted it to you. You have love for me, you have devotion, and you have friendship. You, therefore, deserve my confidence. Though we are surrounded by warlike preparations, bear with me for a few moments.

Arjuna says **to Shri Krishna:** Where can there be greater affection than the affection of the mother to the child? You are the oasis in the desert of life. You are the mother of all that are helpless. It is truly your favour, which will carry us forward. Even if a child is defective, the mother is prepared to impart her affection-

to the child for the whole life. Therefore if I say anything, which is not quite sensible, please hear it all the same and don't be angry. What you say with regard to the ancient history of this system of Yoga cannot be reconciled by me for the moment. Even my ancestors did not know, who was Vaivaswat and how did you manage to tell this Yoga to him? The sun is more ancient than any of us and you were only born the other day. I do not know the mystery of your life, but I find what you just said somewhat loose. Will you please, therefore, tell me, when it was that you imparted this system to the Lord Vaivaswat (sun).

Shri Krishna says to Arjuna: Your doubt is reasonable. But you forget that both you and I have been born over and over again. At a suitable opportunity I take birth and I also remember what I did then. Though I am, as Supreme Brahman, free from the troubles of life and death, yet, resorting to My illusion (Maya), I am born. My indestructibility is not affected thereby and birth and death merely appear in Me, but are not there. My independence is unbroken, though I appear to be doing things, and though, those in error think that I am doing things. A mirror multiplies images, where there is only one. So I, who am without form, adopt My nature (Maya) and like actors in a play, I also appear to perform actions in a human form.

In each age since ancient times, I have imposed on Myself the obligation of protecting truth (Dharma). When sin destroys truth, I forget my formlessness and take birth.

I take the human form in order to assist My devotees, and when I am born, the darkness of error is dispelled. I destroy sin, and, removing the errors of the good, I make them hoist the flag of happiness. I destroy the hordes of the evil ones and I establish the sages on the throne of honour. I re-establish in society morals as well as truth. I light the lamp of discrimination and remove darkness in the form of thoughtlessness. For the good, it is light everywhere (Diwali). The happiness of Self becomes attainable to the whole world. Purified in mind and body, the sages secure supreme bliss. Mountains of sin are reduced to powder, when I am born and the sun in the form of good actions rises above the horizon. Only the wise ones know Me in My incarnation. I take birth for this great purpose.

He is truly free, who recognises that though I have no birth, I am born; though I have no actions, I am active. In the human form, he is still free from the body and when the body dies, he joins Me.

Such sages entertain no regrets for the past. Nor do they have any hopes for the future. They have no desires and they give no room for anger. Ever devoted to Me, their life is dedicated to My service and they find supreme satisfaction in the knowledge of Self. The light of asceticism is never dim; in them. They are the temple of wisdom. They purify the holy places. They naturally ascend to Me and in human form attain Me, so much so that there remains no distinction between Me and them. When brass is purified over and over again, until it becomes gold, what is the difference between it and gold? In the practice of Yoga, they make great progress. Their intelligence is lighted up by asceticism and by wisdom. They cannot go elsewhere. They must come to Me.

All the same I respond to their worship according to the nature of their worship. Every human being has a tendency to offer worship and this is directed towards Me, but those who are in error and whose intelligence is wobbling, do not realise the unity of Me, and run after many forms. Where I am one, they imagine many. Where I have no name, they give names to Me. Where I have no description, they set up little gods and goddesses. I, who am everywhere at all times and in equal strength, am differentiated by them as inferior and superior. Their intelligence being muddled, they create a hierarchy.

Even with devotion, the erring ones offer worship accompanied by many rituals to all sorts of gods. They do secure as a result of their worship, what they desire. But the secret of this is not known to them. There is no donor in this world other than one's own actions. Fruits are produced in this world only from actions. Whatever seed is sown in the field, the fruit is produced accordingly. Whatever image is held before the mirror, the reflection appears accordingly. Whatever word is pronounced in a valley, the echo answers accordingly. Whatever worship is offered, it all reaches Me, and according to the faith, the fruit thereof is produced.

In this way the four sections of the community were also constituted according to their actions and their quality. Their obligations were fixed according to their inherent nature. Otherwise every one is equal. It is only the qualities and the actions which cause differentiation. I have not caused the differentiation. Though I am the source of everything, yet I have not made them what they are. The man, who knows this and realises this, becomes free. Those who seek liberation have known Me thus. They have also continued to perform their own duties. But these actions do not bear any

fruits just as seeds, which have been scorched, would not sprout, if sown. Actions where fruit is not desired, create no bond and lead to liberation. The renunciation of action wantonly is not proper.

And yet it is true that even wise men have been puzzled as to what is proper action and what is not proper. A false coin appears like a true coin and even experts are misled. Even those sages who, if they desire, could create another world, have been misled about actions. What about the common people then? I cannot, therefore, blame the common people, if they do not know.

Assuming that all immovable and movable creation has been made along the lines of natural inclinations, the relative duties appertaining to each must be first ascertained. Further guidance is secured from the Vedas, which lay down actions suitable to each different section; some physical acts arise from birth and continue, and further one must carefully consider several kinds of actions, which are prohibited. Between these, the proper way has to be found and when it is found, action itself becomes the means of liberation. The whole world is bound by action. There is no life without action.

The wise man, however, while doing everything, believes himself to be free from actions. He entertains no desire in his mind regarding results. Only such necessary duties, from which he has withdrawn all concern regarding fruits or reward, engage him. No other obligations are recognised by him. This is the kind of freedom from action, which he establishes in himself. Outwardly he appears to do everything properly. Such is the wise man. He is like the man standing on the bank of a river seeing his reflection in the water, but knowing that he is not in the water. He is like a man, who is sitting in a boat and who finds the trees on both sides moving away, but he knows that the trees are not moving and that it is he, who is moving. He appears thus to be absorbed in action, but he knows that the appearances are deceptive. He knows that he does nothing. When you see the sunrise and sunset, you think that the sun is moving, but the sun is not moving. So is the sage steady, while appearing to move. Outwardly he seems like any common man, but the bonds of man do not tie him, like the sun which is reflected in the water, but is not drowned there. Not seeing anything, he has seen the world; not doing anything, he has done everything; not enjoying anything, he has had all the enjoyments. Even when he is sitting at one place, he has moved everywhere. In short he identifies himself with the universe.

The man, who is not worried about anything, who does not allow the slightest apprehension or hope with regard to the fruits of any action to enter his mind, who does not plan to do anything, and whose mind is not concerned as to whether he will complete anything which he has begun, he has burnt all his actions in the fire of the wisdom of Self. In the form of a human being, he becomes Brahman.

Indifferent to the body, entertaining no desire with regard to the fruits of actions, always cheerful in his mind, he is the focus of contentment, and the only thing, in which he is not satisfied, is the feast of the wisdom of Self.

Without pride of self and without hope, his affection grows every day in the bliss of the happiness of Brahman. Whatever turns up at any time is acceptable to him. In his mind, there is no distinction that "this is mine" or, "this is Thine." Whoever he sees, he knows to be himself. Whatever he hears, he regards as a manifestation of himself. The ground on which he moves, the words which he utters, and every other thing which he does, is himself. Wherever he looks about, he does not find anything but his own form. For such a one, how can any action bind? He can have no jealousy, because he does not make the distinction. What is the use then of saying that he is free from jealousy? In this way he is always free. While doing actions, he is free from actions. With attributes, he is free from attributes.

In human body, he is Brahman. Even there, he is pure. If, therefore, he does indulge in the performance of actions, sacrifices, etc., all these come to an end in himself. Clouds outside the rainy season appear in the sky and also disappear on their own without doing anything. So all necessary obligations which he discharges, and all actions which he performs, disappear in himself.

In his intelligence, there is no thought such as "this is a sacrifice and I am performing it and it is directed towards so and so." All the equipment for the sacrifice appears in his mind, therefore, as nothing but Brahman. All action, therefore, is Brahman and when such wisdom has dawned, even while doing all things, he is free from action. He passes through the childhood of thoughtlessness to the stage (youth) of renunciation and then he lights up the fire of Yoga through (maturity of) concentration.

He sacrifices his errors into the fire in the form of the teachings of the Guru and he makes progress in Yoga with the intention of attaining happiness of Self. In some cases, meditation on Self by

means of the threefold discipline provides the fire in which the sacrifice of senses is made. He firmly believes that the senses are worth sacrificing. When the sun of self-denial rises, some prepare a fireplace in the form of self-control, in which the fuel of the senses is lighted and from it the flame of renunciation arises. In these, all sensual emotions are burnt. The smoke in the form of hopes goes away. All objects of senses then get consumed in this fire.

Some of these sages destroy their errors by means of discrimination in their heart, by means of peace, fortitude and the teachings of the Guru. Focusing all tendencies in one, they light the fire of wisdom. Illusion in the form of wealth and success, they allow to run out in the form of smoke. Then pure wisdom in the form of fire shines. The mind, which has already been purified by practices (Yama and Niyama), is then smelted in this fire. Illusion and desires are here sacrificed. All actions of the senses are then completely gutted in this flame of knowledge. Life alone survives and that is rooted in the joy of Brahman. A little self-control is still the link with the happiness of Self. In such a sacrifice, even if all the equipments appear separate, they are one. Such a sacrifice leads to liberation.

This is the offering (Yadna) of Yoga to the Almighty. There are other sacrifices, which are performed by the outlay of money. There is the sacrifice of asceticism, which is achieved through the rigid practice of asceticism. Some attain Brahman through the spoken word, some through the strength of wisdom (Dnyana). This sacrifice is difficult of attainment and only those can hope to practise it, who have their senses in absolute control. Capable in the control of senses and secure in the strength of Yoga, some sages sacrifice self to Self.

Some sacrifice the Prana into Apana and some do it vice versa. Others control both these breaths. This last one is called Pranayama. Others perform the Hatha Yoga (Obstinacy). They check enjoyment of all objects and they sacrifice breath in breath. Those anxious for liberation in this manner are assiduous in their work. They wash away the dirt of their mind by means of Yoga. When error of every description has been eliminated, what remains is pure wisdom. Even the duality as to fire and the sacrificer disappears. When the object of him, who performs sacrifice, has been attained, there remains nothing to be done and all actions come to an end at that moment. Then there is no room for imagination or desire or duality.

The residual from all these sacrifices is wisdom, which is imperishable and supreme. The seeker after Brahman cultivates that wisdom with the incantation" I am Brahman." The fruits of such sacrifice bring immortality to the sages. The men, who in this life are not devoted to the accomplishment of Yoga and other spiritual ambitions, or, are not taking pains, to achieve control of self (mind), will never attain renunciation. Even in the actions of this life, they err. With regard to the next, they are completely lost.

The Vedas give full description of the different kinds of sacrifices, but it is not necessary to go in details here. Any worship, which is accompanied by actions free from desire, is successful. Then alone, actions do not create a bond.

As the sacrifices find their origin from the Vedas and as they involve activities, one of the fruits of these sacrifices is the attainment of heaven. Some of these sacrifices, which are achieved by means of expenditure of wealth, are compared with the attainment of wisdom, what the stars are to the sun. The Yogis are night and day assiduous for achieving the greatest means of the bliss of Self by besmearing in their eyes the ointment of wisdom. This bliss of Self is the final goal ?f all action. In it is the inexhaustible mine of wisdom as well as freedom from bonds of action. That alone satisfies the thirst of those, who seek the wisdom of Self. After this, desire for action goes away, imaginings of all kinds cease and the senses lose even the memory of the enjoyment of objects. The mind ceases to be mind. Words cease to be eloquent. In everything, there appears only Brahman. The object of renunciation is achieved. The aim of discrimination is fulfilled and union with Self comes on its own.

Such is the prowess of wisdom (Dnyana). If you desire it, then you should serve the sages with everything, you have. The sages are the temples of wisdom and service is the only door to such temples. When they see service accompanied by humility, they will give you shelter. With body and mind and with all your life, devote yourself to the feet of the sages and render them every kind of service without the feeling of pride. All your desires would then be fulfilled. They will solve your doubts. They will instill knowledge in your heart and make it abiding. The light of their teaching will make your heart as fearless as Brahman and free from doubt. You will then see yourself and all other living beings in Me. The kindness of the preceptor will light the lamp, which will destroy the darkness of illusion.

The mine of sin, the ocean of doubt, and the mountain of temptation, will all sink to insignificance before the lustre of wisdom. Such is the prowess of wisdom. The visible world, which is an illusion and which is merely a shadow of Brahman, is completely enveloped by wisdom. How can such wisdom then take any time to wipe out the dirt of the mind? The prowess of wisdom is thus incomparable. What are clouds before the wind at the time of the great destruction, which removes the smoke of the three worlds on fire? How can the great fire of destruction be quenched by putting a few blades of grass on it? In short, there is nothing comparable in purity to wisdom. Just as Brahman is incomparable, so is the wisdom incomparable. There is no light equal to the light of the sun. No one can embrace the sky (not being so extensive). There is nothing else to which a parallel can be drawn. The purity of wisdom is comparable only to its own purity, just as there is no taste like that of nectar.

I will now tell you, how this wisdom is to be attained. He, who is inclined towards the bliss of Self, and for this purpose has withdrawn himself from all objects of senses, and who in his mind entertains absolute contempt for the senses, in whose mind desires do not grow, who keeps himself aloof from the visible world (Maya) and who is always immersed in faith, is sought after by wisdom (attains it without effort). He gets wisdom and with it the peace, which is always there. When this wisdom is steady in his heart, peace sprouts up and the wisdom expands. His glance everywhere carries peace with it and in his mind, the distinction between himself and others disappears.

The man, who is not anxious for getting this wisdom, lives in vain. It is better for him, if he were dead. He is like a house without inhabitants, like a body without life. His existence is futile. Even if one did not attain wisdom, the desire to attain it itself gives room for hope. When nectar itself does not attract, it must be understood that a man is very near death. Similarly, intolerant of. wisdom and absorbed in enjoyment of senses, a man loses happiness both in this world and the next. It is like a medical case, in which there are complications. The man, who has doubts, does not know what is truth and what is falsehood, what is proper and what is improper, what is beneficial and what is harmful, just as the man, who is blind from birth, does not know what is day and what is night. The man, who has no faith, is lost.

There is no sin greater than doubt. Doubt consumes human beings in a terrible fire. Therefore, leave behind your doubt. Conquer

it first, because, until doubt is removed, wisdom cannot come. The greater the error, the greater is the doubt in the mind, and this destroys faith. It not only subjugates the mind, it takes within its toils the intelligence; and the man who has doubts, ceases to believe in the entire world.

There is only one weapon to destroy doubt with and that is wisdom. When wisdom dawns, doubt disappears. Therefore wake up and stand forth after overthrowing your doubts.

CHAPTER FIVE.

Arjuna says to Shri Krishna: Having laid great stress on renunciation of all actions, why do you now praise the path of action? Please be explicit and teach me one truth and show me the path that would lead me to it. I want to follow this path to the final goal, but desire a smooth journey like" travel deluxe," in which while traversing big distances, the ordinary comforts and sleep are not interfered with. Impart this knowledge to me, 0 Lord, but not in mysterious terms.

Shri Krishna says to Arjuna: Both renunciation and performance of action lead to liberation. But the path of action is accessible to all,-the very learned and the others. Only a strong man can swim across a river, but by means of a boat, even women and children can reach the other shore. By the path of action, a man would reach the goal of renunciation (Sanyasa) with less effort. These two methods of reaching the goal are not essentially different, as you will realise from the characteristics of the ascetic (Sanyasi), which I shall now give you.

An ascetic mind is as firm as mountain Meru, undisturbed by whatever has happened in the past and indifferent to any rebuffs he may meet in the present. Eschewing even the idea that" I am doing this, this is mine," the ascetic is free from worldly attachment and therefore enjoys eternal bliss. When the fire has burnt out, the ashes can be safely tied up in a piece of cloth. So, having destroyed attachment, an ascetic need not abandon his home or any worldly possessions. When the wandering of the mind ceases, asceticism is established. No new desires (Sankalpa) grow in his mind and therefore bonds of action cannot arise for him, though he has, and he maintains the body. Like all lamps producing the same light, these two paths,-renunciation and performance of action (Sankhya and Karma Yoga),-are essentially the same. Those,

whose insight is lighted up by knowledge can see the identity, and the ignorant ones see the difference. The result achieved being the same, the identification is complete in the same way as between the sky and space (Akasa and Avakasa). Renunciation of action is not possible, but the man who climbs the mountain of liberation through the path of action (Karma Yoga), goes every day nearer the summit of Brahman. Turning one's back on worldly delusion and purified by the teachings of the Guru, he devotes himself to the contemplation of the true form of Self. Thus, when a man has freed his mind from new purposes (Sankalpa) and has fixed it *on* Brahman, though apparently in human form, he becomes Infinite, like a lump of salt which is separate only as long as it has not been thrown in the sea, but once there, it reaches co-existence with the ocean.

He is unaffected by actions, because, he stops recognising the distinction between the action, the party that does the action and the object for which the action is done. Carrying on the ordinary routine of life, not having any sense of egotism, he cannot be said to be doing those actions. While continuing in the possession of his body, such an ascetic fully realises all the characteristics of Brahman. Apparently he looks like anyone else. Such an ascetic sees by his eyes, hears by his ears and recognises objects by sense of touch. He can also distinguish odour and he can suit his speech to the occasion. He eats and he sleeps and does not abandon the routine of life, but through self-realisation and the wisdom of Brahman, these activities do not create a bond for him any more than dreams do, after one is awake. The lamp in a house enables by its light all things to be done without itself being affected by it. So, is the ascetic, having found union by Yoga with Brahman, free from bonds of action, while the physical senses continue to function. A drop of water will not wet the lotus leaf. Mere physical activity is that in which the actions have no relation with the intelligence, and the mind is not directed to any definite purpose in order to encompass a definite aim. The ascetic allows his body alone to function as innocently as a child engaged in play. The separation of the mind and body is as complete in the case of the ascetic (at all times), as it is in the case of a man, who is active in a dream while his body is absolutely inactive during sleep.

Physical feeling is the result of desire, but activities, which occur without the cognisance of the senses, are activities of the mind. Even here a mind, which is free from egotism, does not create bonds. The ascetic lives physically, he sees objects, he hears sounds, he utters words, but he acts mechanically without a physical end. The dominance of wisdom (Buddhi) secures for the ascetic in this

manner freedom from action (NaishKarmya). Neither body nor mind nor higher consciousness have the feeling of 'I' (self). All actions, therefore, on the part of the ascetic are pure. An ascetic does not feel himself as doing anything in particular, a principle which cannot be realised except through the favour of a great teacher.

Shri Krishna says to Arjuna: Now I will tell you the characteristic of the Yogi-one who does not abandon activities, but follows the path of action. Eternal bliss is inseparable from the Yogi, who, having attained Self, has destroyed attachment to the fruits of actions. While living his ordinary life, he feels that he is doing nothing. Wherever he turns, he finds supreme happiness and supreme wisdom of Self. Think of the Supreme Being, who has created the universe and who is yet free from all that is going on. He is immobile in the static condition of Yoga and yet in the whole creation, millions of beings derive their origin in Him. He is the soul of every being in this world and yet belongs to nobody in particular, indifferent to the creation and the destruction of the universe, untouched by good and evil, not even a witness of good and evil, and yet He assumes human body and plays with it and even then He remains formless. The doctrine that He creates, He maintains and He destroys the world is false. The man, who realises this error, knows that He has nothing to do with causation. When the Yogi realises full identity between himself and the Supreme Being, (which has been there all the time, but which was not noticed through error), and when he also is convinced that God is free from all activities, then he ceases to see any distinction in the world (dwells without interruption on identity). Though the sun rises in the east, darkness disappears from all the four quarters. So when the Yogi realises his own freedom, the whole world appears free to him. He sees unity and identity in the world, and his equanimity is unbroken, because his understanding is directed in search of supreme realisation itself, because he is merging himself in Brahman, and because at all times he has an unshakable faith, and in his heart a high order of wisdom (Dnyana) has taken deep root. Prosperity cannot look like poverty. Wisdom will not go after error. Where the sun is, there could be no darkness. Where nectar is, death cannot be even mentioned. The association of heat with the moon would be absurd. In this manner, the Yogi cannot recognise any separateness so as to feel, "this is a mosquito," "this is an elephant," "this is a Brahmin," this is a pariah," "this is my son," and "this is a stranger."

Just as a dream becomes unreal to one who is awake, distinctions, such as "this is a cow," "this is a dog," "these are great and powerful men," "these are small and weak men," disappear when egoism or the consciousness of "I" has gone. This attitude of equanimity towards everything strengthens the belief of the Yogi that he is Brahman. A Yogi does not run away from ordinary activities, but eliminates desire. Nor does he torment the senses. The Yogi observes proprieties of life and goes through normal routine, but he does not accept the errors of the world. Just as people cannot see spirits, even if they exist, the Yogi does not see (with his mind's eyes) the world, though he is in full possession of his physical faculties and moves about like an ordinary individual. People call him by a different name, but the Yogi, who holds fast to this feeling of equanimity, is in reality Brahman, just as people call water, which has separated from the mass on account of wind, a wave.

Shri Krishna says **to Arjuna:** I will tell you the characteristics of the Yogi who has learnt to look with equanimity on the world. Firm like a rock in a flood, the Yogi is unaffected by prosperity or adversity. Immersed in joy of Self, the Yogi disdains the enjoyment of senses. Treading this narrow path, the Yogi, who has reached this stage, must be said to have reached Brahman. The object of senses will have no attraction for the Yogi, any more than sand in a desert would have for the Chakora bird who loves the rays of the moon on the lotus. Having known the supreme joys of Self, other pleasures have no charm for him. The very hungry would welcome chaff, if they cannot get grain. Thus the deer, in error leaving behind natural water, would run after the mirage. He, who has not realised the true happiness of Self, is attracted by the pleasures of senses. It is wrong even to speak of pleasure in connection with the senses. But, if anyone maintains that there is pleasure in the enjoyment of senses, I would ask him, why a flash of lightning does not serve the world's purpose for light. If a small cloud in the sky were sufficient protection against wind, rain and sun, why should anybody build houses? To seek pleasure in the enjoyment of physical senses is like looking for sweetness in the root of poison. The planet Mars, which is called Mangal (lucky), is in reality unlucky. In the use of language, we speak of the water of the mirage, but there is no water. Such is the futile search for happiness in the physical senses. Let us look at it in another way. How can a canopy formed by the hood of a serpent be cool for the mouse sitting under it? The fish in the river is safe only as long

as it does not take the bait. Such is the position of man with regard to pleasures of the senses. In the eyes of the wise, these enjoyments appear not like a healthy development, but like stoutness arising out of Pandu disease. From the beginning to the end, there is nothing but misery in such pleasures. Knowing nothing better, like worms produced in mud, who feel no disgust for dirt, stupid people pine for such pleasures. Such people are like frogs who can live in the mud of the objects of senses or in the (dirty) water of the enjoyment of senses. If everyone could be indifferent to the senses, whom shall we call the miserable (Dukha-yoni)? Who will pursue ceaseless activity in the troubles of life and death and the travails of birth? Where will sin find its dwelling place? Will not the word" Sansara" (worldly life) become meaningless? Those who are seeking happiness in the senses, are seeking to establish delusion as truth. Be not diverted from the true path by the false lure of the senses. The Yogis reject these, as one would reject poison and being free from desires, they are able to keep off from this misery. Though possessing a body, they have absolute control over the functions of the body and the only happiness, which the Yogi knows, is the unique happiness of Self. This happiness is not like the satisfaction secured by a bird pecking at a fruit. In this case there is the bird, there is the satisfaction, and there is the fruit which gives satisfaction, but in the case of the Yogi, the very consciousness of this distinction is lost and a spontaneous identity is established as between one stream of water joining with another stream of water. When there is no wind in the sky, there is no distinction between the wind and the sky. In this oneness nothing but happiness remains. All duality disappears and there is not even a witness. The condition I am speaking of is incapable of being described, but will be recognised by those, who are striving to realise Self. Those Yogis, who have reached this condition, are in my opinion real embodiments of the supreme joy of Brahman. They may be called joy personified or the sprouting of happiness itself, or the playfield of supreme wisdom of love. In them resides the highest discrimination and they come to possess the characteristics of (Para Brahma) Supreme Brahman. They are like the ornamented limbs of the wisdom of Yoga. They are the purest amongst the pure. They constitute the supreme life force of the universe.

Those, Who have taken a dive into the well of true happiness of Self, find permanent residence there, realising unism with the Highest. The Yogi, who sees in himself the whole universe through

the pure wisdom of Self, lives as Supreme Brahman though in human form. This bliss, which is achieved by the great sages and which falls to the lot of the ascetics, has been reached in this world only by those, who have set themselves free from doubt. Withdrawing the mind from objects of senses and thus establishing complete control over it, they secure perpetual rest on the seat of Brahman. I shall tell you how, while retaining the human form, they become the Supreme Brahman. Steeped in the feeling of renunciation (aversion towards bodily enjoyments), they drive away objects of senses and they achieve concentration of mind. At this stage of concentration, they turn their glance upwards between the two eye-brows and, fixing it in that position, they close the right and the left (nostrils) and, equalising their breath (Prana and Apana), they direct it higher inside until their mind merges in the super consciousness (of Brahman). The distractions from all desires and purposes disappear spontaneously, just as the Ganges, picking up numerous tributaries on its way, becomes indistinguishable from the ocean, when it joins the ocean. When a lake is dry, no reflection can be seen in it. So, the curtain in the form of the mind, on which the picture of life is printed, is lifted, leaving nothing but supreme bliss. When the mind stops recognising worldly things in this manner, there can be no feeling of "I" (egoism). Those, who have experienced this, though possessing ordinary human form, become Brahman. This is the path of Yoga. They cross the mountain of Yama and Niyama, and then they cross the ocean in the form of the practice of Yoga. When they reach the other shore, they reach Brahman. They get the true measure of this world being free from any encumbrances, and reach the final goal, viz., oneness with the true form of Brahman.

Arjuna says to Shri Krishna: The ways of Yoga as described by you appear as easy as walking is compared to swimming. This practice of Yoga would be easier for ordinary people than DnyanYoga and, though difficult at the beginning, it is still capable of being accomplished after some time. I wish to hear more about it.

Shri Krishna says to Arjuna: If you are prepared to hear and then to practice, I shall give you details. I shall tell you what is this Yoga, how it should be accomplished and what kind of people can achieve it.

CHAPTER SIX.

Shri Krishna says to Arjuna: From the point of View of Brahman, Yoga and Sanyasa are identical and Yogi and Sanyasi must not be regarded as different just as, the same person has got more

than one name, the same place can be reached by two routes, and water, though filled in two vessels, is the same. A Yogi does the work and is not desirous of the fruit thereof, just as the earth produces vegetation not seeking for itself the fruits. Guided by the knowledge of Self and in obedience to the personal factor, the Yogi does whatever is to be done at the suitable time selflessly and without dwelling on the fruits. Such a Yogi is a true ascetic. If a man leaves off duties which are to be performed properly from time to time, new things to be done by him immediately arise. Like a person washing off one smudge of mud and putting on another smudge, such a party through his obstinacy falls into confusion without being altogether free from the burden, which a human being has to carry. Such a misguided ascetic also has to carry the burden of asceticism. The bliss of Yoga can come to him who does not go beyond his daily obligations. To reach the highest Yoga, the ladder is the path of duty. This is the greatest truth in all the Shastras. The abandonment of attachment secures the essence of Yoga. This has been proved by experience. Along this path Yama and Niyama (the disciplinary virtues) are met at the foot of the mountain. Physical postures (Asana) are, as it were, the narrow path leading up the height of Pranayama .(control of breath). Further from here,- there is the difficult crossing known as Pratyahara (withdrawing the senses from pleasure), where the feet of the mind slip so often and where the physical Yogis (Hath yogis) have to abandon their most desperate vows. Constant practice accompanied by a feeling of renunciation enables one to reach Pratyahara. Riding the horse of Vayu (breath). the Yogi crosses the planes of Dharana (concentration) and then finds a narrow entrance to mediation (Dnyana).

At this stage mental desires cease. Success and non-success meet here on terms of equality. With this condition, memory of the past disappears and here Samadhi (super consciousness) takes place. This is the path for attaining Yoga and for attaining perfection. In the domain of his senses, the Yogi does not find either the incoming of pleasures or their exit. The Yogi resides in the inner chamber of knowledge of Self (Atma Bodha). The mind rests here after a successful struggle, no longer excited by the pleasures and pains of the world, and to the approach of worldly pleasures, it is absolutely indifferent. Should the senses proceed to their respective actions, the Yogi does not even think of the fruits of such actions. Though possessing the body and wide awake, the Yogi looks as if he is asleep.

Arjuna says to Shri Krishna: I am overwhelmed with what you are telling me. Please tell me who gives the Yogi this high status.

Shri Krishna says to Arjuna: In the philosophy of unity (Adwaita), no one gives anything. The dream of birth and death arises when the soul is sleeping in ignorance on the bed" of doubt and desire. Then comes awakening, which reveals that the whole thing is false. All this lies within oneself. Man's ruin arises from the false importance given to this body. When a man leaves the feeling of "I" (Ahankar), he secures reality and his true well-being. A man, who feels affection for this body, is like an insect building the cocoon, which will kill him. It is pure blindness and mental confusion of a person, who says" I am not myself and have been stolen." The truth is that he (the Yogi) is "that" (Brahman). Does one die by a wound inflicted in a dream? A parrot holds on to the rod it is sitting upon, though it is free and could fly off except for mental doubts. The notion that one is fettered makes one fall deeper into the bonds. Tell me how can he, who is actually free, be in bonds? A man, bound by his own false notions, is his own enemy, but, he, who turns his back on doubt, may be said to know himself. From such a Yogi, who has controlled his own mind and eliminated all desires, the great Self (Paramatma) is not distant. When the alloy is removed, gold acquires full value. So all beings can reach Brahman when the false notions are eliminated. The space enclosed in a vessel is not different from space as a whole when the vessel is destroyed. When the false feeling regarding the body has been eliminated, the great Self (Paramatma) is already there. Heat and cold, pain and pleasure, are notions. There is no question in these of respect or disrespect. Wherever the sun goes, there is light. So whatever appears before the Yogi is Brahman. Just as rain falling from the clouds does not hurt the ocean, so, good and evil do not affect the Yogi. Constant reflection on the world discloses to him, that this is unreal and that true knowledge resides within himself. There can be no question of limits, where there is not duality but oneness. The Yogi, though inhabiting this body, brings himself to the level of Para-Brahman. He has subdued the senses and he has reached perfection in Yoga, because he makes no distinction

between the small and the great, between a heap of coal of the size of mountain (Meru) and a plot of earth. If he finds a jewel equal to the value of the whole earth, he still regards it with indifference as he would a piece of stone. He does not feel even in imagination the difference between a friend or foe, a well-wisher or otherwise. Having got the fixed realisation that he is everything, who can be his relation and who can be his enemy and on what account? To him the meanest is the same as the highest. How can gold be different when it has been tested by the same process, viz., the touchstone? His attitude towards everyone is the same, as he regards everyone constituted by Para-Brahman, just as ornaments of different shape cast in different moulds all consist of the same gold. Different appearances and varieties in this world do not confuse him, when he has got this supreme knowledge. He finds the Supreme Being in everyone just as in looking at a piece of cloth, one finds threads in it everywhere. His is the balanced intelligence, who has come to regard the world in this manner as one. In him reside the virtues of the holy places. In his presence arises mental satisfaction. Through his association, doubts disappear and Brahman is attained. Every word he says is the quintessence of religion. His very look secures the supreme power (Mahasidhi). The pleasures of heaven are before him mere toys. Even the accidental thought of such a Yogi ennobles a man and there is great merit in singing his praises.

Arjuna says to Sri Krishna: These saintly qualities are not in me. I am incapable of achieving them, but I may acquire the necessary qualification, if you undertake to advise me. I will strive hard, if I can become Brahman myself. In the meanwhile what you have described fills me with wonder. What a great thing this perfection must be! Would you enable me to reach it?

Shri Krishna says to Arjuna: Yes. Without contentment pleasure is in peril everywhere, but with contentment, pleasure is realised. Thus implicit adoration of the Lord leads to the realisation of Brahman.

Shri Krishna says to Arjuna: Under the tree of Yoga are lying millions of fruits in the form of salvation. The Lord Shiva himself still treads the path of pilgrimage to this tree. In the first instance, numerous ascetics wander in the by lanes of their heart, but by constant practice, they reach the proper path. When this high road

of the wisdom of Self is seen, the Yogis leave all other paths of ignorance and pursue it. The big sages have followed this path. The wise men as well as the great teachers have all reached attainment on this path. Reaching this path, a man forgets hunger and thirst and does not even remember the difference between day and night. Wherever he sets foot, he strikes on a mine of liberation. Even if one strays from this path a little, the bliss of Heaven is near his hand. Like the sun who moves from the east to the west without flinching, one should tread this path for the sake of liberation, with firmness. Wherever this path leads, there is nothing but Self. It is no use talking about this. You will experience this yourself.

Arjuna says to Shri Krishna: When will this happen? I am drowning in the ocean of anticipation!

Shri Krishna says to Arjuna: Don't be impatient. You need not ask for what I am about to describe to you.

For practicing Yoga one should find a quiet and attractive place, from where one would be reluctant to get up and where the feeling of renunciation would grow. The place should be such as to secure association of sages and general contentment of the mind, where one can maintain enthusiasm with firmness. The place should be such as to induce practice and to secure experiences reaching right down to the heart. In such a place beauty remains unbroken and so firm is the faith in asceticism that even the non-believer, if he comes there, would begin to believe. If a man accidentally reaches it, he should desire to stay there. Such a place detains him, who wishes to go away, fixes the wanderer and encourages the feeling of asceticism. Even a sportive monarch, if he passes through such a place, would desire to live there by himself, giving up his kingdom. In such a beautiful and pure spot, the eyes see the true form of Brahman. A place like this is to be occupied by the seeker, away from the dust of populace. Trees bearing sweet fruits are there. At every corner, there are streams of pure water offering plenty of drink even outside the rainy season. In such a spot the heat of the sun should be moderate and sweet breezes constant. Quietness should reign there and there should not be too many beasts, birds or insects. But the swan, the 'chakrawak,' the cuckoo, and peacock might be there. In such a place there might be the secret convent or the temple of Shiva permitting quiet and undisturbed practice of Yoga. Select a place where the mind is happy. Reject a place where the mind is disturbed. Then establish a seat

of grass and on that the buckskin and in the middle of that a clean cloth. The seat should be neither too high nor too low.

The concentrating the mind, remember the greatness of the teacher (Guru) and practice Yoga. Even the respectful memory of the Guru destroys personal pride and produces purity in the heart. The objects of senses will be forgotten. The storm of senses will not be there and the mind will find rest. The unity secured in this manner must be constant. Be properly seated and take guidance from the preceptor (Guru).

[Note: The translator does not claim to understand the rest of the portion of this chapter Which deals with the intricate technique of the science of Yoga on lines set out by Patanjali, In the world, where the English language is spoken and understood, there would not be one reader in a million seriously interested in this portion. Hence it has been considered advisable to omit this part with profound apologies to any genuine seeker, who may miss them

Arjuna says to Shri Krishna: I have heard in detail the practice of Yoga explained by you, but I feel that however much I may try, I will fail' to acquire the necessary qualification. Please, therefore, tell me something which is within the range of my powers.

Shri Krishna says to Arjuna: It is true that the goal of the practice of Yoga mentioned here is salvation, but even in ordinary matters, have you not found that there is no success without the necessary preparation ? The qualification required here is not so very difficult. One, who is austere and who performs his daily duty, provided he uses his discrimination, is qualified. But such a qualification can never be acquired by him, who is irregular, and who goes to excesses with regard to food or sleep. Nor is it open to one who cuts off thirst and hunger altogether, or who gives up sleep altogether. Neither excessive enjoyment nor total abstention is desirable. Food should be taken, but it should be regulated. In the same manner, all other actions should be duly performed. Speech, movement and sleep should be moderate. If one has to remain awake, it should be done carefully so as not to disturb the equilibrium of the various constituents of the body. A measured use of the senses gives an increased satisfaction to the mind and regularity makes for intensity. This is the natural prerequisite of Yoga, in the same way, as wealth raising out of good fortune does not precede, but follows effort. He, who has regulated his existence in this manner, when he turns to practice Yoga, will even casually receive

the fruits of Self-attainment (' Atma Siddhi'). The confluence of methodical control with Yoga practice is like the confluence of the Ganges and the Jamuna enabling the mind to settle down at the place. The mind of one, who has attained Yoga, is like a steady flame undisturbed by wind. In the beginning you will see nothing but difficulties. Your mind will be frightened and the senses will turn back from this path. Does not the tongue detest medicine which saves life? Whatever leads to one's true welfare is always disagreeable to the senses. Constant practice is, therefore, required to subdue these senses, but, the best remedy against the detraction of the physical senses is Yoga. Removed from the disturbing influence of the senses, the mind automatically starts to meet the Self. The recognition in the mind of the unity with Self results in supreme bliss, beyond which there is nothing and which is unattainable by the senses. When the mind has merged itself in the Self in this manner, it cannot be oppressed, even if the body is crushed by the weight of sorrows as great as the mountain Meru. The mind being then in the state of repose in the great bliss, takes no notice, even if the body is attacked by weapons or is burnt. When the mind has attained the bliss of Self, it ceases to worry and the body is ignored and everything else in connection with it is forgotten. Contact with this bliss removes from the mind even the memory of desire. This bliss, which is the aim of Yoga and which is the final goal of all knowledge, is attainable even though encumbered with the body. By constant practice, the Supreme becomes visible and thereafter the seeker himself merges in Brahman. Yoga becomes easy, if desires arising out of the activity of the mind are destroyed. The elimination of passion and the regulation of desire destroys the wandering of the mind and this is secured through renunciation (Vairagya). And after that, intelligence becomes firm and draws the mind with it on the path of experience, securing for it gradually admission into the temple of Brahman. This is one of the methods fit for those, who can think. Another method is to make up a firm resolve with a determination, which is never abandoned. If the mind can be fixed in this manner, the object is gained. From wherever it wanders, when it is set free, bring it back to the original fixed resolve and gradually there will be acquiescence. This will lead to the realisation of Self. Once this is realised, dualism will be eliminated and the inner light arising out of the unison will shed lustre on the universe.

Just as the sky remains when the clouds are dispersed, so Brahman (Chaitanya) remains, when the mind evanesces. Eschewing the desires, the bliss of the knowledge of Self comes about and contact with happiness dissolves the life of such Yogis in the Para Brahman, as salt is dissolved in water. After the actual experience, the whole world becomes a temple of happiness. I will now tell you another method. I am in all beings and all beings are in Me. The visible world and Brahman are inextricably mixed up. But this great truth has to be realised by the intelligence (Buddhi). The Yogi, who seeks this method, sees the whole creation as one unbroken, and devoting himself to Me, no idea of separateness arises in his mind, when he sees different beings. He knows only Me enveloping everything. It is difficult for Me to speak of such a Yogi because he becomes My image. He is to Me and I am to him, what the light is to the lamp and vice versa. What liquidity is to water and emptiness is to space, he is to Me. With eyes capable of seeing nothing but unity, he sees the thread instead of the cloth and he sees gold instead of the ornaments made from it. He sees the universe as a continuous mass of unity. A tree grows from a single seed, though it has many leaves. The night of darkness of such a Yogi ends by this light of universal unity. Though moving in the physical body, there is no difficulty for him to realise Brahman. Through that experience, he becomes Myself. Having experienced that I am everywhere, he himself becomes naturally all-pervading. Though living in the body, the body does not limit him.

He always regards the whole world as part of himself. Therefore in his mind, not a trace of the feeling of pleasure and pain or of good and bad actions arises at any time. He looks upon the different things of the world either pleasant or unpleasant, or extraordinary in any sense, as different limbs of his own body. Dwelling in the body and to all appearances undergoing pleasure and pain, in his own experience, he believes himself as Brahman. It has become natural to him to regard after his experience of Brahman the whole world as himself. To regard the world as part of oneself, to become the world and to reach this condition by a state of mental equanimity, that is the method. I have already told you before, that there is nothing greater than this feeling of equanimity.

Arjuna says to Shri Krishna: You are teaching me these simple ways out of kindness for me, but they are not simple. It is the

nature of the human mind to be unsteady. It is difficult to discover what this mind is and how wide it can move. Even the three worlds seem to be too small for its activities. In asking me to control the mind, you are asking steady concentration (Samadhi) for a monkey or stillness for the whirlwind. In an instant cheating the intelligence and destroying all resolutions, the mind slips by. This mind befogs reason, cajoles contentment by making common cause and it would even lead one, who sits absolutely quietly in one spot, a mad dance in all quarters. When an attempt is made to restrict it, it rushes forth with greater force. The very attempt to control it, enables it to wander. This is the innate nature of the human mind. If it could remain quiet, we would get equanimity, but this is very difficult to accomplish.

Shri Krishna says to Arjuna: You are quite right in saying that it is the nature of the mind to be unsteady, but it will become steady, when by strength of renunciation, it is directed on the path of constant practice for some time with firmness. There is one good thing about the human mind that it will go where it finds pleasure. Therefore one should try to see that it delights in striving for self-realisation.

I admit that those who have no idea of renunciation and those who are not assiduous in constant practice, cannot control their mind. How can it be controlled by those, who do not practise the ordinary elements of Yoga (Yama, Niyama, etc.), and who lack self-control and who even in their imagination do not think of renunciation. You should, however, actively adopt the proper means for getting the mind under control instead of merely discussing whether it will be steady or not. You don't mean to say that the various methods of Yoga are all unsound. It is due to your own weakness that you think you are unable to keep up the practice. With the prowess of Yoga in one, what will the mind do, unsteady as it is? Yoga can bring under full subjection all the elements.

Arjuna says to Shri Krishna: I understand that the strength of Yoga can always cope with the waywardness of the mind. But do speak of the mind, because we know it is uncontrollable, whereas this Yoga, which you speak of, is unfamiliar and outside our experience. It is only through your favour that I have now learnt the characteristics of Yoga.

I have, however, one doubt and there is no one to clear this doubt except yourself. Assume that some one wants salvation merely through favour without practicing Yoga. On this journey towards the city of salvation, he first of all abandons the village of the senses and takes the path of devotion. But before he has reached that city, his life ends halfway, when he cannot turn back. It is like the gathering of clouds in the sky at the wrong season, clouds, which neither remain there nor give rain. What happens, o Lord, to a devotee who has missed both conditions and who has fallen short of salvation and yet foregone the good, which he might have done in active life?

Shri Krishna says **to Arjuna:** For the man who is anxious for salvation, there is no other end except salvation. On the way, however, there are many occasions, on which he has to take rest. This rest is, however, full of happiness and it is a rare experience, for which even the angels are anxious. But if one were to tread the path of constant practice, with a quick step, he is sure to realise unity with Self before the evening of life. On the other hand if one does not command so much energy, there is nothing unusual in taking rest, but the final destination is fixed.

The curious point about it is that final liberation, which is not easily attained even by Lord Indra, is within the reach of the ardent seeker. The mind of such a seeker gets bored with the experience even of the incomparable pleasures of heaven. It is a matter of constant regret to him, that these obstacles even in the form of heavenly pleasures should come in his way. He is then born in this world again in a family, where the performance of duty is held in high esteem and where there is prosperity. He takes birth in a God-fearing family, where there is constant regard for truth and where there is purity arising out of the pursuit of the tenets of the scriptures (Shastras). Where Vedas are recited, where the family motto is the performance of duty and where in all matters the principal consideration is the discrimination between the essential and the non-essential, the burden of carrying on the family is undertaken even by the highest souls. The family deities ate prosperity and plenty in that house. Where there is such merit, the party, who has been obliged to break off in his path of Yoga, takes birth. Such a family keep alight the torch of knowledge, are versed in the philosophy of Brahman, and are as it were original residents of the home of the great bliss. Sitting on the throne of

benevolence, such a family rules the three worlds. Their speech informed with contentment is sweet like the notes of the cuckoo (Kokila). Such a family reaches Brahman through discrimination as easily as a traveller secures fruits sitting under a tree. Like the dawn before the sun, while he is yet young, the knowledge of Self lights up his heart. He becomes all-knowing even as a child without waiting for his years or upbringing. The impressions on his intelligence acquired in previous birth, equip his mind with much learning and spontaneously from his mouth emerges tenets of ethics. In order to be born in such a family, even the gods in heaven are constantly praying.

Whatever equipment was gathered in the previous life is secured again in the next birth by the seeker. His intelligence can penetrate truths, which would be difficult for ordinary people to grasp without the assistance of a teacher. His senses are subject to his mind and his mind is regulated with his breath and both these join with Brahman. The practice of Yoga comes to him without effort and his mind secures concentration (Samadhi). The various stages of Yoga, spiritual experiences and mature feeling of renunciation spring up in his heart. He sets the standard to the world. From him emanate all virtues, like sweet scent from sandalwood. He is the embodiment of contentment and the final model of achievement.

After millions of years of innumerable lives, he has crossed to the other side of the realisation of Self. There, additional means are easily available to him, by which he secures a firm seat on the throne of discrimination (Viveka). Whatever is searched thereafter or thought of, becomes automatically Brahman. The mind ceases to be active and the breath ceases to be breath, but secures complete absorption in the true form of Self. Pranava merges into "Om" and words cannot describe that supreme bliss. This is the destination of all destinations. The seeker becomes the embodiment of Brahman free from all characteristics. Having cast off errors in so many previous births, like clouds which become pure when they rise up in the heaven, he secures identification at an opportune moment after his birth, and thus while he is in the human body he becomes Brahman, from which the world is produced and in which the world will merge.

To reach Brahman some people, relying on external rituals, begin the six different forms of ceremonials. Others try to penetrate

the web of worldly life by means of knowledge; others seek Him through the difficult rigour of asceticism.

The Yogi himself becomes Supreme Brahman, that final goal of the seeker, an objection of devotion for the devotee, the presiding deity at all sacrifices and venerable at all times. The path of Yoga is in this respect superior to the path of ritualism, or of intellectualism and of asceticism. I am asking you to be a Yogi, because his is the highest virtue, because he realises the unity of man and God, while he is still encumbered with the body.

If I were to describe to you the high birth of the Yogi, I would say that he is the god of gods, he is My supreme bliss and he is My very life. So far as he is concerned, I am all the three in one -the object of devotion, the process of devotion and the devotee. The most intimate relationship between Me and the Yogi can be only compared to the relationship between the soul and the body.

CHAPTER SEVEN.

Shri Krishna says to Arjuna: I shall give you now some idea of the knowledge of Brahman as well as the knowledge of the world to enable you to appreciate for yourself the greatness of Brahman, as clearly as you would see the lustre of a jewel placed in the palm of your hand. You may think that it is not necessary to know anything about the world, but you are wrong. It is only when the knowledge of the world is complete, that the intellect closes its eyelids and remains steady like a boat, which has been moored on a bank. Highest knowledge is that, in which there remains no curiosity, which is followed by logic and which gives no room for imagination. Knowledge, which has not got this characteristic, is worldly knowledge and it is false. True knowledge destroys this ignorance and burns worldly knowledge to cinders. In true knowledge, one neither speaks nor is spoken to, and the distinction between the large and the small disappears. I shall tell you this secret and valuable principle. Out of millions of men, only a few entertain the desire for true knowledge and out oil those, who do, only a few again realise that goal. It is like the crown, of victory reaching one individual hero, where many are wounded in battle out of an army formed by selection from the scattered millions all over the world.

Like the shadow of one's body, the various elements constitute My Maya. This is called nature (Prakriti) and it is eight-fold.

From these, everything is produced in the world. These are water, light, sky, earth, wind, mind, intelligence and consciousness. Working simultaneously, these eight constitute Prakriti, which is -the source of life. It moves in the physical body; it gives consciousness; it causes sorrow and illusion to the mind; it gives intelligence its own quality and through the feeling of "I", it moves the world. This self-acting principle, operating on the various elements, leads to the creation of living beings. There are four different moulds, which come out, and eighty-four lakhs of different species with their innumerable subdivisions. Like the controller of 'currency keeping an account of bad coins and good coins, Prakriti keeps an account of good and bad actions. Since Prakriti is merely a reflection of Myself, I am the beginning, the middle and the end of the universe. Just as a mirage is caused by the sun, Prakriti is caused by Me. When you take away Prakriti from the universe, nothing remains but Myself. Like the thread holding the beads, I hold the universe, everything visible and everything invisible being inside Me. The metaphor would be more complete, if I said that the threads were also made of gold and the beads were also made of gold. The fluidity of water, the movement of wind and the light of the sun and the moon are Myself. The natural aroma of the solids, the resonance of the ether and the Vedic syllable" Om" is Myself. The manhood in man, which gives consciousness and human instinct, is Myself. I am in fire, causing the glow. The various species of living beings in this world exert themselves for securing means of existence. In the case of some of them, it is air, in others it is grass, in others it is food and in others it is water, differentiated according to their nature. Everyone of these means of existence is Myself.

The self-existing principle of the world, which expands at the time of the creation of the world by strides as wide as the sky and which absorbs in the end the syllables constituting the sacred "Aum," which is the form of the universe, while the universe exists, and which loses all form at the time of the great dissolution, is Myself, Who am the origin of everything.

In this way the asceticism, which is in the ascetic, is only My form. The strength of the strong, t~ intelligence of the wise, is nothing but Myself. I am the desire working in all human beings towards the accomplishment of all ambitions, either for worldly wealth and joy or for spiritual wealth and liberation (the four ends).. Hence it is that (for the Yogi), nothing happens outside

the path of duty, though passions arise on' account of the nature of the senses. In the light of self-control, there is no straying into the by-paths of sin and desires work along the prescribed lines. When this is the case, obligations and necessary actions come about and even people leading worldly life, secure means of liberation. Such desires mount up like creepers on the arbour of activities laid down in the Vedas, reaching right up to the crown of liberation. This controlled passion, which is the origin of all life, is Myself. In brief, know that all things in this world have their origin in Me.

Further the three characteristics (Gunas), viz., Satva, Rajas and Tamas find their origin in Me, but I am not in them, in the same way, as a dream is part of the awakened life, but never vice versa. It is something like hard wood in the tree being produced out of soft wood and juicy seed. Being Omnipresent, I have no characteristics. The clouds gather in the sky, but the sky is not in them. The water is in the clouds, but the clouds are not in water. Lightning is produced from the contact of the clouds, but is there any water in the lightning? Smoke is produced by the fire, but there is no fire in the smoke. Similarly all characteristics arise out of Me, but 1 am not in them.

These characteristics are My own projections, but constitute an effective screen, like weeds growing from water concealing that water, or clouds concealing the sky. W~ call a dream unreal and yet it grips one when he is asleep, thus enabling unreality to conceal reality Tears produced in the eye! prevent one from seeing clearly, 'In this way, living beings do not recognise Me and being Mine, they do not assume My form like pearls which come out of water, 'but do not become water again. A vessel made of earth, while it is yet soft and unset, can revert to its original condition, but once it is put through the furnace will always remain separate (from earth). In this way living beings, though part of Myself, run through life as separate entities on account of this extraordinary principle of evolution (Maya). Though arising from Me, they are not in My form. Being Mine, they do not know Me. They move blindly, controlled by desires, being obsessed with their individual delusion, viz., "I am I," and "this is mine."

I want to describe to you now, how you can become Myself and secure realisation after penetrating through the illusion (Maya) in the form of the various elements. Just as a river rising in a mountain as a small stream, gradually develops into a torrent, so

this illusion (Maya) emanates from Brahman as a fixed resolve, growing there from into the varied life of the five elements. Just as a stream gathers greater strength, as it runs through high banks impelled by gravitation, this illusion grows with the expanse of the universe, through the course of it me between the dual principle of activity and liberation. Just as cities located on the bank of a river are washed away by floods caused by rain, so the practices of Yoga are disturbed by false notions arising out of the three characteristics (Gunas). Just as he, who wishes to swim a river, must beware of the dangers in the form of whirlpools, sandbanks and crocodiles, so the seeker must keep clear of the feelings of hatred, envy and arrogance. Mundane activity constitutes a kind of dam across this river of illusion, in which there are eddies in the form of good and bad actions, and pleasure and pain are like flotsam. There is an island of passion, washed by waves of desire, around which, living beings appear like empty foam. The threefold pride arising out of learning, power and wealth, causes wavelets in the form of search for gratification. Like bubbles produced from the action of rushing water on stones, human beings are born and die, out of the action of the cycles of evolution on the laws of birth and death.

As a fish swallows bits of meat, delusion destroys firmness. On this Maya river the croaking of the frogs in the form of ignorance are constantly heard. On the bank of the muddy waters of delusion, a great din is caused by worldly activity and in this the loudest note standing out is the desire for enjoyments of heaven. In this river the empty currents are those of darkness (Tamas) and the firm ground of truth (Satva) is concealed in great depths. Every now and then, there is a flood in the form of re-birth, which breaks down the fortress even of the better worlds and which drags away with it the stone of this world. The current is strong and there is no bridge. The question is, how will a human being cross this river in the form of Maya, particularly when every effort made turns out fruitless. Those, who rely upon mere intelligence to cross this river, have been drawn through pride by the very depths of their knowledge, like a swimmer trusting to the strength of his arms being dragged in. Some take with them life-belts in the form of Vedas, but also put round themselves a stone in the form of self-conceit. Some through exuberance of youth hold on to the plank of sensuality. Like a crocodile, self-indulgence swallows them up.' Almost all seekers have to be as careful of aberration of intellect and weakness from. old age, as a swimmer, who has to

avoid being caught in the nets as well as being drawn back by the current. The seeker might meet with sorrow as a swimmer meets a sandbank. He could be drawn into wrath as a swimmer is drawn into a whirlpool. He plays with the waves in the form of physical growth and gets entangled in the meshes of error. Misfortunes might assail him, like vultures assailing the swimmer as he comes out of water. In this condition the temptation to snatch at sensual pleasure is as fatal to the seeker, as catching at a straw is to the drowning man. Some seekers derive relief at halting places in the form of heavenly pleasures, because they rely too much upon ritualism, but their main task remains incomplete. Other seekers rely upon actions to reach salvation, but their progress is retarded by a perpetual controversy in their mind as to what is right. On this Maya river, the canoe of asceticism is quickly upturned. The rope holding the canoe in the form of foreign thought is also easily broken. It is indeed difficult to go across this formidable expanse of water. I cannot describe to you adequately the difficulties pf accomplishing this passage. Going across this is as difficult for a seeker, as it is for a passionate man to be indifferent to an attractive woman. Just as it is difficult to get a cure without treatment or to penetrate the mind of a hypocrite, or to abandon the object sought when it is within reach, this journey is difficult to accomplish for the seeker. It is as rare a sight as thieves in public conference, or live fish, who has swallowed the hook, or the devil, who is afraid of the ghost, or a young buck, eating up its own bones, or an ant crossing the Meru mountain, and yet he, who is devoted to *Me* with all his faculties, gets across this river easily. In fact, he is free from the bonds of illusion, while he is still on this side. Sitting on the raft of self-immolation, holding on firmly to the experience of Karma and guided by a great teacher (Guru), the seeker :reaches the other bank in the form of salvation (Moksha). After having dropped his burden of self-conceit, steering clear of the disturbing winds of doubt and avoiding the lures of personal affection, he rests on knowledge and he descends into the feeling of unity (Adwaita). To break the force of the water by means of oars of asceticism, he holds on firmly to the feeling that" I am Brahman." He reaches the other coast in the form of liberation. This is the only way, 0 Arjuna, but they are very rare, who get across My Maya in this manner. Unfortunately the majority forget through their pride the true aim, which is the knowledge of Self. Forgetting the purpose with which they have been put into possession of the

body, they throw off the garment of regulated conduct, which exposes their nakedness, and they tumble down through doing what has been definitely prohibited by the Vedas. Multifarious passions in them emit the note of self-conceit, as they march vaingloriously on the road to the township of the senses. Sorrow and distress, which should be a warning in the form of wounds inflicted by enemies, do not check them. They are engulfed in Maya and therefore they have missed Me. There are four types of seekers, Who turn to Me and in doing so, add to their own welfare. There is the man, who is in constant pain from something. There is also the man, who is anxious to expand his knowledge. The third species is of those, who seek to increase their worldly possessions and the fourth is the disinterested Yogi. This last is the true devotee of Me. By the light of his knowledge, the delusion of distinction is abolished and so deep is his devotion, that he becomes Me. He may sometimes look like the other three, just as a jewel sometimes appears like a drop of water. But though he becomes Me, he keeps his individuality, like wind in the sky after it is still. When the wind is in motion, it can be seen as separate. So in his ordinary: activities as a devotee, he appears separate from Me. He has realised that his soul is part of Me and as his realisation grows, I respond to this feeling on his part. When the Yogi has grasped the principle, which acts beyond life, the fact that he still moves in the body is immaterial. Amongst My devotees, I am partial to the Yogi in the same manner, as a cow is partial to her calf. Others have to tie the feet of the cow in order to get the milk, but the calf, who in his body and mind is conscious of nothing but the mother and relies upon her under all conditions, receives what it wants without any special effort or precaution. The Yogi. having reached Me, never looks back, like the river which, having reached the ocean, does not think of turning back. As a matter of fact, the Yogi is My own personification, but these are hardly the things to be spoken (in words). He may have passed through the thick woods of sensuality and scaled the mountains of good intentions. Then in the company of holy men, he pursues the path of good actions avoiding the by-paths of evil ones, travelling over hundreds of births, and he abandons the shoes in the form of desires, and having accepted the discipline of devotion, he is indifferent to results. The encumbrance of the body is to him like the night in which being lonely, he runs on his way without being detained (at places or by people) till, after the effect of his accumulated

actions is worked out, there comes the morning of knowledge. There is, in the first instance, the dawn in the form of the favour of the teacher (Guru). In the clear rays of the .sun of knowledge, he enjoys all the prospects of equanimity. Then wherever he goes, he finds Me alone, and if he remains where he is, then also he finds nothing but Me. In short he is in contact with nothing except Me, just as an earthen vessel, which is sunk in water, is enveloped by water on all sides. He is in this way in My heart. I surround him from outside and inside his body. This is, however, a thing which cannot be put into words. In short he makes the whole world visible by means of his knowledge. He always experiences the fact that the whole universe is merely a manifestation of God and therefore he is the greatest of the devotees and he is the true Yogi. Of his experiences, the whole universe is only a part. He is the true devotee. There are others, who, through their devotion of Me, seek something. They are wandering in the darkness of hope and they are the short-sighted ones.

Desiring results, passion finds a place in their hearts, extinguishing the light of knowledge. Blinded, therefore, inside and outside, they miss Me, though I am near at hand. Then they are passionately attached to the minor deities. In the first place, they are already in the coils of illusion (Maya) and, being constantly humiliated by the desire of fruits, they worship without piety. They set up for themselves arbitrary conditions and they resort to various rituals and are absorbed in the details thereof. No matter to which deity, they make offerings devotedly, they receive the fruit of their devotion from Me. Not knowing that behind all objects of worship, I am there, they conceive these deities in different forms. They have faith in the respective deities, but they lack a clear notion of Me. They do not know Me. Nor is their mind free from longings (for worldly results). Hence they get what they want, but it is perishable. Worship with mundane object is the source of rebirth, because they do not know that enjoyment of good things is no better than momentary dreams. Some of them, worshipping a particular deity, go to heaven, but only those who are devoted to Me in body, mind and soul, secure, when the body perishes, My imperishable form. These other misguided worshippers are unnecessarily sacrificing their own welfare. They think they are swimming, whereas, they are only in shallow water. They close their mouth tightly. when they are thrown in an ocean of

nectar, and they expect their thirst to be quenched by drinking ordinary water. It is so stupid to be drowned in nectar; why should not one drink nectar and be indestructible? Why should not one get out of the prison of desires and on the wings of experience, soar high in the sky of existence (Chit), where there is a limitless expanse, enabling one to- fly where (as high as) he likes? They seek to confine Me in a small measure, while I am immeasurable. They conceive Me in a particular form, while I am formless, and they strain themselves in performing difficult rituals to attain Me, when I am ready at hand. These misguided worshippers moving in a circle through their illusion, resent such criticism, because their mundane intelligence cannot see My light. If they knew the truth, they would know there is not a thing in which I am not, just as, nothing could be turned soft and liquid without water, nothing could escape the touch of the wind and nothing can contain space. Remember that I alone am everywhere, in this universe (which contains everything) containing it within Myself. I have been in the heart of all beings that have gone in the past and of all that exists now, or will be in future. In fact, they are not different from Me, and it is misleading to talk of their coming and going. You cannot classify that which is unreal, like a snake made from' your rope, which can be described neither as black, spotted or straw coloured (snake). I am Eternal, I am Omnipresent. There is, however, a special reason why human beings move about in error in this world, and I would describe to you briefly how it happens.

When egoism is allied to the body in attachment, a daughter is born in the form of desire. This daughter, when grown up, is mated to hatred. The child of this marriage nursed by the grand parent in the form of pride is the reaction to pleasure and pain. This active and negative principle is fattened by hope and is violently opposed to courage and self-control. Inebriated by discontent, this monster seeks delight in the chamber of sensuality. This monster spreads the thorns of doubt in the path of pure devotion and cuts out many a by-path with evil deeds. Thus it is that a person, being misguided, moves in the jungle of worldly life and bears through it heavy blows of misery. But the true devotee ignores these thorns of doubt and when his mind is tempted, paying no attention to promptings, he moves along the straight path of devotion. He treads on these thorns and further goes through the deep forests of sins evading on the way thieves in the form of the four enemies, passion, anger, temptation and greed (Kama,

Krodha, Moha and Lobha) reaching ultimately the path of virtue and arriving in My presence.

If, at any time a man has a real desire to find out the methods for avoiding this futile repetition of life and death, that very desire will ultimately lead him to secure the ripe fruit in the form of experience. When he gets this experience, the world resounds with the tumult of success. The novelty of the experience gradually wears down. The purpose of all activities ceases and the mind attains quiescence. As a merchant starting with some real capital, gets both interest and profit, so a seeker, relying upon Me, attains self-knowledge and equable vision. Those, who, conceiving Me as with a definite form through deep devotion, have touched Me with the hand in the form of experience, or, those who have known' Me as the Supreme Self on account of the depth of their knowledge, suffer no pain at the moment, when life goes out of the body. Otherwise, though the soul does not die, yet, when the thread of life is cut, it is agitated and confused, but those, who dwell on Me constantly, do not forget Me at the end, and having realised unity, they escape suffering at death. Only the hearts of the wise thus reach unity with Me.

CHAPTER EIGHT.

Arjuna says to Shri Krishna: 0 Lord, you have used various expressions, which are not clear to me. I do not know what you call 'Brahman,' what is 'Karma' (process of creation), and what is 'Adhyatma' (Supreme Self), what is to be regarded as 'Adhibhuta' (the perishable creation), and what is 'Adhidaivata' (individual self undergoing joy and sorrow, etc.). Even by a mental effort, I am unable to understand, what you call' Adhiyadnya' (the Receiver of sacrifice, Who removes bonds), residing in the body. Please tell me how men can know You at the time of death, while having full control over their hearts.

Shri Krishna says to Arjuna: Brahman is that which keeps the container in the form of the physical body constantly full in spite of its many rifts. Brahman is Omnipresent and is the quantity contained in zero. Brahman is finer than the material, which constitutes the sky and space. Brahman is thus unknowable. Brahman is thus impalpable and unreachable by worldly knowledge or science. Knowing no birth, though in the body, nor death, Brahman is self-existent and eternal. This is the supreme knowledge of Self (Adhyatma Dnyana). Like clouds of different colours

coming in the sky apparently from nowhere, there begin to appear formations 01£ the universe due to the feeling of ego and other illusive changes from pure formless Brahman. It is, as it were, on a smooth field, the sprouting of ego, yielding fruits in the form of the universe. In every form of creation will be found, as in every fruit, numerous seeds of Brahman and a continuous process of existence, involving innumerable individuals, commences. From this original Brahman, many original impulses give rise to many creations. But all the while, there is only one Supreme Brahman everywhere. He appears as many. How the distinction between various forms arises, it is impossible to know. .Even if the creation can be called illusive, yet countless individuals appear therein. *Al).* attempt to reach the origin would lead to nothing. In the original, there is no author. In the end, there is no motive and yet between these, there is a growth spontaneously. This is called 'Karma,' taking shape without the author, exposing to sight what cannot be seen and leading to every activity. 'Adhibhuta' as existence is as unreal as the appearance of clouds in the sky and their disappearance; that which is not discovered to be true, when closely examined, which can be seen only through the five elements and whose name and form disappear, when these elements are destroyed.

The human being is the 'Adhidaivat.' He pursues the objects of senses created through illusion. He is the tree, which gives shelter to birds in the form of desires at the time of death; a ,part of the Supreme Self, he experiences, as in dreamland, joy and sorrow under the control of the sleep of egoism. Residing in the body made of five elements, what is called in this individual self (Jiva), is itself the 'Adhidaivata.' ' Adhiyadnya' is Myself, who restores order in the village of the body. Adhibhuta and Adhidaivata are also as much part of the Supreme Self, as gold which has been mixed with alloy is still gold, though inferior. It is this screen of ignorance, which causes this distinction, like a transparent slab placed on a knot of hair appearing cracked, but being seen unbroken when placed on the same hair combed out straight. When egoism is destroyed, the unity is established and in the experience of this unity reside "I," who am the 'Adhiyadnya.' I have told you before, that every worshipping (Yadna) arises out of action and the presiding deity is really One, that is Myself, Who am the resting place of all living beings, the only source of the bliss of Brahman. The proper way of performing worship (Yadna) is to secure fuel in the form of renunciation and with this to burn the senses, and to throw in this fire, from time to time, materials in the form of ,passion, .The. place of worship is this world, and the body is the candle,

Self-control is the seat of fire, which is kept alight by means of incantations in the form of Yoga practices. The control of mind and of the breath creates the unclouded light of knowledge. Everything is then burnt in this knowledge and the only final ashes, which emerge from this worship, is the true form of Self (Brahman). This is ' Adhiyadnya' proper. When knowledge destroys illusion, knowledge alone survives.

Like a house having space inside and itself being located inside space, they become merged in Self. They install themselves on the seat of experience in the parlour of discrimination and have no thought outside it. With the establishment of unity within and without, the outward bonds of the five great elements drop off. If the consciousness of life has thus gone while living, where is the sting of death? The experience of Brahman is for such, unshakable at the end. They are crystal pure, as if the juice of the realisation were poured into the mould of unity and filled up to the extent of eternity and the whole of it washed in the ocean of equanimity. When a vessel full of water sinks deep in water, the water cannot go out of it, even if the vessel is broken. The snake is not hurt in throwing off its skin. Nor is the man uncomfortable, when he removes his clothing on account of heat. Similarly, what is the apprehension, where there is a feeling, that even if the physical body is destroyed, Brahman is not only imperishable but can be realised. Therefore remembering Me at the time of the end, they drop the body out and reach Me. The ordinary rule is that a human being attains that which has been dominating his mind, when death is approaching. He cannot avoid it like a poor frightened beast, running blindly very fast falling into a well. Whatever is therefore uppermost at the time of death, that is the condition one reaches after death without fail, just as dreams derive their substance from the longings and strivings, which agitate one's heart during waking hours.

Therefore, at all times, Arjuna, think of Me. Whatever you see with the eyes or hear with ears, or think with the mind, or utter with your speech, is outside and inside, nothing but Myself. When you begin to feel this, you will see Me everywhere. Then there is no death, when the body is destroyed and then you need not be afraid to fight. Be assured, that if you will firmly direct your mind and intelligence towards My form, you will reach Me. If you have any doubt that this could be accomplished, then in the first instance

you must try. It is by constant effort, that the Yogi controls his mind. Even a lame man, if he were assiduous, might go to the top of the hill. Therefore, 0 Arjuna, whether this body survives or dies, let your mind dwell on God and wholeheartedly try to reach Him by practice. What is wanted is to link the mind to one's Self. Then it does not matter whether the body exists or does not. A river that joins the ocean does not turn back or even worry what is going on behind it. It becomes the ocean. When the mind becomes Brahman, all activities cease and supreme bliss is -the result.

Brahman is without form, without birth or death, omnipresent and perfect everywhere, more ancient than the sky, smaller than the atom, actuating the universe by His presence, the source of all, the life of all living beings, not reachable by the intelligence because imagination fails to comprehend Him. White ants cannot consume fire; darkness cannot penetrate light, so the physical eyes cannot see the unreality of the body. Resplendent like the unbroken rays of the sun, Brahman could be seen by means of the eyes of knowledge, without interruption (both during day and night). The seeker, realising Brahman as perfect, from every direction, tries to fix his mind on Him when death is approaching. He sits in the lotus posture (Padma-Asana) facing the north. Dwelling on the bliss of Yoga with concentrated mind, anxious to secure the joy of Self, he reaches Brahman spontaneously and quickly. By the royal road of Sushumna, passing the Agnisthana, he tries to reach the Brahmarandhra. There breath (Prana) and intelligence (Chitta) form an alliance and life goes out through the Brahmarandhra. With controlled intelligence and deepest devotion established by means of Yoga, the seeker draws in his mind, directs intelligence towards breath (Prana) and concentrates it between the two eye-brows. It is like the sound of a bell terminating inside the bell. He keeps his body like the lamp, which is covered over by a vessel, so that it is difficult to know when it goes out. Such a man reaches pure Brahman. . He is the supreme person. He reaches the highest bliss and attains Me. The imperishable Supreme Being is the final end ·of all knowledge and the source of all knowledge. The sky is that which the greatest wind cannot disperse. It is only the clouds, that must disappear with the wind. In this way whatever is knowable by the intelligence is within its measure; therefore Brahman is called unknowable. The Supreme One dwells in the form of Supreme Brahman on the other coast of the .river of illusion and is known as Imperishable

by those, who know the Vedas. To reach Him, the seeker, abandons the pursuit of the poison of passion, controls the senses and sits indifferent at the root of the tree in the form of the body. The seeker with this feeling of renunciation awaits always Him, Who is dear to those, that have shunned desire. For love of Him, the seeker practices continence (Brahmacharya) and with great rigour, reduces the senses to subjection. This state of Brahman, which is difficult to attain, is wonderful. Even the Vedas do not enable one to reach it. Only those mount this height, who hold their body by means of Yoga.

Arjuna says to Shri Krishna: This is what I was going to ask you. Please show me now an easy method for this purpose.

Shri Krishna says to Arjuna: You must do that which will destroy the habit, which the mind has of wandering about and make it self-contained in the heart. This is possible by closing the doors of the senses permanently through self-control and abstinence. The mind cannot then wander about like a man, whose hands and feet are broken and who cannot go out of the house. When the mind (Chitta) is thus stabilised, Pranava) should be practised by means of Pranayama and breath (Prana) should be brought to the Brahma-randhra. Then with the aid of Yoga, the breath (Prana) should be held, until it nearly coalesces with the Akasha, while the three Matras A~U-M get merged into the half Matra. Then the breath (Prana Vayu) should be stabilised in the Akasha, where it is in union with' Omkar,' which merges in Brahman. After this even , Omkar' is forgotten and life disappears and what survives is pure Brahman, which is even beyond ' Omkar.'

This Pranava is My name; it is My supreme form, and the seeker, who, constantly remembering this single syllable, closes his life, cannot go elsewhere; he must attain Me. 0 Arjuna, you may doubt, as to how anyone can remember all this at the time of death, when the senses are pained, when the thread of life is being broken and when all the visible symptoms of death begin to show themselves, how on such an occasion one can get up, secure control of senses and in the heart recite' Omkar.' I can tell you not to have such doubts. I am the servant of him, who is worshipping Me constantly (and therefore help him at the end).

The state of bliss, which comes, when sensual pleasures are resolutely abandoned and when worldly life and all activities are well regulated, makes one forget even such acute sensations as hunger and thirst. Then the functioning of other senses, such as eye, etc., do not seriously matter. When the devotee is in this condition, when he worships Me like this and is engrossed with Me all the time and when the moment comes for parting with the body, is it not natural that I should meet him? I meet even the poor and humble individual, who in a moment of difficulty offers a prayer to Me. Its almost, as if such a prayer compels Me to go to him. But I cannot put My devotees on a par with these casual worshippers. Who will seek continuous devotion, if he got the same result by a casual prayer? Therefore do not have any doubt that when the final moment comes, I shall cause My devotee to remember what what to do and to do it. I never fail to respond to the call of My devotees. I repay the devotion by ministering to the devotee at the time, when he parts from the body. I confer on him the Armour of Self-knowledge, in order that he may not be injured by any physical agencies. His mind becomes still, because I overspread him with the cooling shadow of memory of Myself and when his mind is like this, I direct him to the highest path. Death has no meaning to those, who have become Mine. I fetch them Myself. I not only remove the outward physical covering in the form of the body, but also destroy the particles of pride, which may be lingering on. , I pick out the pure faith. Nor does the devotee feel any pang at the parting with the body, which is not part of Me. And those, who have already attained union with Me, are not even conscious that I come to them and take them unto Myself. I am always there, for those, who are thinking constantly of Me. The image of the moon in the waters is from the moon. So life in the body is from Me. This is the truth, which My devotees know. They also know that this body, which takes every description of sacrifice and which is ultimately offered to death, is the source of all distress. It is that, which causes humiliation and fear, which is at the root of evil thoughts, which is the result of misdeeds in previous births and from which, arises every kind of confusion. All worldly life is based on the body. Passion and every other lustful feeling arises out of it. It is the seat of disease. The body is the leavings at the table of link of the cycle of life and death. It leads to speculation and strivings. It is a veritable nest of scorpions. It is the jungle, in which lust in the form of tiger stalks abroad. It is an object of

friendship with lewd women and It is a decorated mechanism for the knowledge of evil passions. It is in the body, that monstrosities find shelter. It is from the body that cooled poison is drunk and it is there, that false and treacherous feelings find root. Fondness for the body is like embracing a leper. It is like the appreciation of the softness of the black serpent. It is like the music of the hunter, 'which draws the deer to death. To entertain the body is like offering hospitality to enemies and honour to a bad woman. The body is the ocean of evil. Its substance is unreal like that of a dream. It appears like water as in a mirage, but it is merely the particles of smoke. Those who have attained unison with Me, leave the body behind for ever. Even those, who claim with pride to know Brahman cannot escape rebirth. Only My devotee never gets it again and like a ghost, who can never suffer from stomach-ache, like a man who is awakened, he cannot be drowned in the sea, of which he was dreaming.

In the course of the day and night of Brahman, the beginning and the end of the world comes about. Brahman is the apex of the universe. It .is the chief station of those, who are eternal, the highest point of the mountain of 'Triloka. It takes the life of fourteen Indras to make a day of Brahman. When the four great periods (Yugas) have gone round a thousand times, it makes a day of Brahmadeva and when an equal number passes again, it makes a night. Those, who live during this day and night, realise what time is. They live longer than even the dwellers of Heaven (Swarga). Where the leading god Indra appears so tiny, it is needless to even mention the smaller gods. They really know what is a day and what is a night, who can see and Live through the day and night of Brahma. It is impossible to describe to you the condition, in which, what is without form, assumes form. When twelve hours of the day have gone, the universe comes to an end, and when again the sun rises, the universe is full. It is like clouds disappearing from the winter sky and coming into existence again in the spring. The beings, that are thus created, live through a thousand times all the four periods. Then the night time comes and that, which has taken form, loses form and the next creation does not arise, till a thousand times the four cycles have gone. The Creator has in Him all the seeds for filling up the universe,. but he is also the centre from

which life and death proceed. When the sun rises, the universe is filled up with living things and when the night comes, those who are created from the five elements, spontaneously dissolve. It happens in the same way as other spontaneous phenomena, such as a tree growing from the seed and rains dropping from the clouds. Unity out of plurality is to be explained in this manner. Once the unity is felt, nothing appears dissimilar to anything else. Even the word 'happiness' disappears like curds, which lose the very name of milk, from which they are made. With the elimination of the form, the character of the world as world disappears and it becomes, what it was at its origin. The undifferentiated (Avyakta) becomes the differentiated (Vyakta), as when ornaments are made from silver which, being melted, loses its cubic form in the first instance and is turned into different shapes. Both the original form and the resulting form were in the coloured metal. So both the differentiated and the undifferentiated reside in Brahman. Brahman is neither differentiated nor undifferentiated, neither eternal nor perishable. Brahman is beyond these two qualities, incomparable, existing without origin. Though He becomes the universe, He is not destroyed when the universe is destroyed, just as the meaning survives in the mind, when the words written on a slate are wiped out. Brahman is imperishable, though beings are destroyed, just as water has its own condition, though waves sometimes come and sometimes go. When the ornaments are melted, the precious quality of the metal is still there. In this way, Brahman is imperishable, residing inside this perishable body.

It is extraordinary that the Formless can be praised, though He cannot be known either by the mind or by the intelligence. When He assumes form, He does not lose the capacity of being formless and when that form is destroyed, the omnipresence is there. Therefore we know Him in the simple word' Eternal.' There is no place, where He is not. To reach Him is to reach final salvation (Paramagati) and yet He resides in the body.

Imagine the body to a capital city. There He (Brahman) resides and yet does not engage in any, actions, nor cause anyone to be engaged in them. All physical actions proceed and all operations of the ten senses can continue unbroken. You can open the

firm of passions at a famous market centre known as Maya and you can buy and sell happiness and misery. When the king is sitting still or resting, the subjects in their own interests continue all kinds of activities. Just as the sun does not move this world and yet the world prospers by its light, so, knowing by intelligence, recognising by the mind, the actions by the senses and the operation of breeding, all activities of the body come about according to their own laws. While Brahman is asleep in the body, he is called Purusha. In contact with this person (Purusha), there is a single bride, for this Purusha follows monogamy and that is illusion (Prakriti). This Purusha is not described even by the Vedas, though the Vedas are the final word. He envelopes the sky, though the great Yogis call Him 'beyond the beyond.' He Himself comes seeking the house of those, who are fully devoted to Him. He causes the plant of devotion to sprout in the heart of those, who think of nothing but Him and direct their body, speech and mind to Him; He is the refuge of the believer, who has realised in his mind that the whole world is enveloped by God. He is the greatness of men, who have thrown off pride. He is the total knowledge of those, who have gone beyond the qualities (Guna). He is the supreme kingdom of happiness for the man, who has lost all desires. He ~s the prepared dish of contentment. He is the source of motherly protection of those unprotected, who have a single thought. He is the highroad for His devotees leading to the kingdom of salvation. It is useless to give you further details. In short, a man always attains Him, whichever way he turns. Like warm water cooling at the touch of breeze, or darkness disappearing when the sun rises, ignorance disappears, when it reaches Brahman. It transforms into completion in salvation. Fuel becomes fire, when it falls into the fire and once it has fallen there, it cannot become wood by any effort. Sugar cannot be turned into sugar cane by any amount of exertion. When iron has become gold on account of Parisa, its quality as iron has disappeared. Butter, which comes out of milk, cannot be made into milk again. In the same way, rebirth is not for those, who attained Him. I have told you plainly, o Arjuna, that to attain Me, is to attain this supreme end.

It is very easy to know exactly the condition, which a Yogi achieves on death. Though sometimes it happens, that those who

give up the body permanently have got to return to it, those reach Brahman amongst the Yogis, who abandon the body at a proper time. Salvation or rebirth is thus a matter of time. At the approach of death, the five elements constituting the body proceed on their own path. Yet in the case of a seeker, the intelligence is not confused, memory is not dimmed and the mind is not destroyed. It is the state of Brahman, which has been once experienced, which enables these non-physical senses of knowledge to remain sound. This is, however, possible only when the inside fire is still burning. Even the strongest eye-sight cannot see anything in the dark, when either the water or the wind has put out the light. At the time of death, it is the inside fire, which goes out. When this is gone out, the body is merely a mass of matter and a Yogi has to seek this in darkness. At such a time, how is one to retain memory and to attain Brahman? In the mass of matter in the form of body, life is drowned and one forgets everything. The practice of Yoga previous to this moment is thus unsuccessful. It is like the putting out of light, which one is carrying in one's hand, before the object of search is found. In short the mainstay of consciousness is the inside fire.

Those who, having experienced Brahman, come to the end of life with the radiance of vital energy during the bright half of the month, during day time and in anyone of six months of Uttarayana (from about middle of January to middle of July) owing to advantage of these propitious circumstances, attain Brahman. The conjunction of these circumstances is important. It leads one on the straight path of salvation. This is regarded as the better time for death. I will also describe to you the unfavourable moment of death. Unfavourable death is that, in which towards the end, cough and delirium predominate and cause darkness in the heart. The senses become stiffened, memory confused, mind unsteady and breathing difficult. With the passing of internal energy or fire, there is a cloak over all knowledge. It is like the moon being covered up by clouds in the rainy season, when it is neither dark nor light. In the heart, there is neither death nor life. A percentage becomes a cipher and awaits extinction. So clouded are the mind, intelligence and the senses, that whatever has been acquired from birth is practically wiped out. When one loses, what one has got in hand, it is useless to discuss the question of acquiring more. This inside state of the body is paralleled by the darkness of the month and the

night outside. Such a situation means certain rebirth and no salvation. Being a Yogi, he may rise as far as the world of the moon, but he must come back to this world.

These two paths are eternal. One is a straight one and the other, a roundabout one. You have been told of these, in order that you may be warned. Who will want to swim across, if he has got a good boat? Who will go by the by-lanes, if the highway is open to him? Who will leave nectar, when he can distinguish between nectar and poison ?

One path leads to salvation, the other to rebirth. On the other hand it is not true, that one gets anything at the time of death by a mere chance. One should therefore attain Brahman, going by the straight path. He should remain as Brahman, whether the body .survives or is gone. The mistaking of the rope as serpent does not survive the identification of the rope as a rope. The water remains .as water without worrying, whether there are any wavelets on it. It was water, even when it appeared like waves and remains water, when the waves are gone. A Yogi becomes Brahman with the body and while he is in the body. Therefore when the body goes, it makes no difference. The happiness of heaven is considered a source of perpetual pleasure, for which the Vedas prescribe various rituals. The happiness of heaven is more solid and abiding than any known pleasures in this world. It gives the fullest satisfaction. It is the twin-sister of the happiness of Brahman. This visible happiness, which is to be secured only after death and which is to be reached not before several thousand sacrifices (Yadnas) are performed, is treated by the Yogi with contempt. Making it a foot-stool, the Yogi mounts higher to the final summit of the happiness of Brahman.

CHAPTER NINE.

Shri Krishna says to Arjuna : I will now tell you a great secret, viz., the root of all wisdom (Dnyana), because you are sensible, discreet and attentive to what is said. Let this secret light up your heart. There may be milk accumulated in the breast, but it is of no use to the breast. Even if it comes out, the mother desires that it should reach the offspring, who cannot be fed in any other manner. Seeds sown in a fertile field are not lost. The secret of the heart

must, therefore, be given to him, whose mind is generous, whose intelligence is pure, who has faith and who relies on you. No one else has this merit in the same measure as yourself. I shall, therefore, describe to you in simple terms the wisdom (Dnyana) of Brahman as well as the wisdom (Dnyana) of the world. The distinction between this Dnyana and Vidnyana is the same as the distinction between right and wrong. It is to be separated with skill like that of a Swan (Rajahansa), who separates milk from water. By fanning, it is the chaff, which goes away and the grain remains behind. So, when this distinction is understood, the cycle of life and death is removed and the city of liberation (Moksha) is attained. This wisdom has the premier place in all works on spiritual knowledge. It is the highest secret and it is the purest. It is the abode of duty. It is most splendid and most perfect. After its attainment, there does not remain any cause for rebirth. This is that, which shines in the heart of the pupil, as soon as it is mentioned by the teacher. This wisdom (Dnyana) is without beginning, self-supporting. It is not reached except on the ladder of happiness and when it is reached, it involves the identification of self (Jiva) with Self (Brahman). It over joys the mind, as soon as the mind comes near the very idea of obtaining it. This Dnyana is not complicated, because it has the form of Brahman. A further characteristic of this wisdom (Dnyana) is that, having acquired, it is imperishable. With greater experience, it does not become less and it never becomes obsolete. You may wonder how such an invaluable thing has ever come to survive. But, those, who, for the sake of earning a little interest, will throw themselves into (great activities like even) burning flames, are not likely to abandon a fortune, which they have once obtained. You must not, therefore, wonder how this came to survive. This wisdom (Dnyana), which is sacred and resplendent, which brings about happiness, which gives joy, which embodies supreme duty, and which is within ourselves, is therefore to be reached by a short cut.

The bug (Gochid) on the body of the cow only sucks in the blood, though the sweet and pure milk is in the immediate vicinity behind the skin. At the root of the lotus, the frog and butterfly live near each other but the butterfly picks up the fragrance, while

the frog is left to stew in its own mud. An unfortunate man will pass his whole life in misery without food, even when a large fortune (of which he is not aware), lies buried under his humble abode. In this manner, the unseeing turns his mind towards the object of senses, though, I, the Lord of everything and the goal of happiness, am seated in his heart. Such action is stupid. It is like throwing away nectar at the sight of mirage, and exchanging the magic (Parisa) stone for a piece of mother-of-pearl, but those, whose minds are steeped in egoism, choose in this way to struggle in the currents of life and death. They do this because, they do not know My nature. I am permanently visible and thus differ from the sun, which is only to be seen sometimes.

The visible world is merely an extension of the formless Brahman. Solidified milk is called curd, and gold, which has been melted, is called ornaments. But the substance is the same. What was self-existent, without form, has spread out in the form of the universe. I have constructed these three worlds in this manner turning that, which had neither qualities nor limitations, into concrete material. Like foam in water, all things from ether to the solid body are nothing but a reflection of My form, but if you look into the foam, you do not find the water. What is seen in the dreams is not present on awakening. All beings, therefore, appear to be in Me, but I am not immediately seen in them. This has been mentioned in detail, before. I must ask you to fix your mind's eye only on My true form.

If you cannot exercise the imagination, but try to find these beings in My form which is beyond the visible world (Maya), you will fail, because I am everything. But in the dim light of doubt, I was in the shape of wisdom (Dnyana), which, for the time being, was clouded by darkness in the form of unwisdom (Adnyana). Hence, thought I am all-prevailing, all beings appear separate. When the doubt, that it is a serpent, disappears, what remains behind is a garland of flowers. So, when the evening of doubt disappears, the only thing, which survives, is My all-pervading resplendent form. I shall illustrate this further. Different shaped

jugs are produced from the earth, but they are the result of the intelligence of the potter. The waters of the ocean can produce a million waves, but the waves are the result of the wind. Are there not bales of cloth concealed in cotton? But it is from the point of view of the consumer, that cotton becomes cloth. While remaining gold, ornaments are regarded as ornaments in the eyes of the wearers. The echo of one's words, or the shadow that one sees, did they exist in the place on their own, or do they come from him? In this way, those, who involve the idea of separate beings in My formless nature, see these beings on account of their own imagination. When this mistake disappears, the only survival is pure Brahman. When one is giddy, the trees and mountains appear to be going round, but it is delusion. Once the delusion is dropped, then you will find that the idea that " I am in these beings and these beings are in Me" will not arise even in your dreams. It is in the delirium of imagination that people speak of Me as sustaining all beings and residing in all beings. Remember that I pervade the universe carrying it along with Me. The collection of beings that you see: is merely the result of imagination. Though it is not there, the mirage appears to be real, on account of the rays of the sun. In this way, people see the living beings in Me and think that I am in them. Then they conceive Me as the Maker of this universe, but, really speaking, I and the living visible universe, are not two separate things. The sun and its light are a single entity. If you have clearly understood this doctrine of Yoga, there would be no room left for any conception of duality. All living things are really not separate from Me. Nor am I separate from them.

In all the expanse of the sky, there is wind, but it only appears as wind, when there is motion. Otherwise, the sky and the wind are co-existent. In this way, beings appear to be living in Me, but this is an illusion. Once this illusion disappears, nothing remains anywhere except Me. To talk of real beings and unreal beings is, therefore, a pure figment of the imagination. When ignorance, which is the origin of this illusion, disappears, the very idea of the existence or otherwise of these beings would go. Let Me, however, give you a proper notion of My sovereignty. If you regard yourself as a wave on this ocean of experience, every time you look at the world, you will find that you are everywhere.

Let Me ask you again, whether you now see that this illusion of dual existence is false. It is only when illusion overpowers your intelligence that this teaching of unity goes away, and you again become involved in the dream of duality. I will now put before you the cardinal doctrine, by which you will be able to ward off the sleep of illusion, viz., that you yourself are nothing but Dnyana. Maya is the cause of beings, being brought into existence and being put an end to. I have described this Maya as twofold. There is one which has eight aspects, and there is the other which is called Jiva-Bhuta. I will not dilate on this again as I have told you about this before. At the time of the great destruction, all these beings produced by Maya merge into My unseen form. Like grass, which grows from the ground, and dries up on the ground, like clouds which emerge in the rainy season with thunder and lightning and disappear in the sky with the advent of winter, like wind identifying itself with the sky, when there is no motion, like ripples of water disappearing when the water is still, like dreams melting away in the mind itself in waking condition, beings, which arose from Prakriti (Maya), merge back into Prakriti at the time of the great destruction. Let Me now explain to you the measure of truth in the popular belief that at the beginning of the new era, I create these beings. Like threads, which are the material cause of cloth, this Prakriti becomes the material cause of creation, when I accept it. In the threads, there are little squares formed from weaving resulting in the cloth. The Maya in the same manner shows itself in five elements. By the addition of a little curd, a large quantity of milk becomes curd. So, in this way, Prakriti also transforms itself into a large creation. It is like a seed fed by water sprouting into a large tree. It is said that a king populates the city. But, as a matter of fact this does not involve any personal trouble for the king. The question may be asked, how do I adopt My Prakriti and thus set this process in motion? It happens in the same way, as a man comes into consciousness from the dream. Does such a man, when waking up from a dream find his feet aching? Does he feel any exertion, when he is dreaming? In short, I do not incur any trouble in this creation of beings. My relation with Prakriti is the same as the relation of the king to his well-behaved population, who pursue their respective occupations for their own

self-interest. Really speaking, it is Prakriti that does everything. Does the moon exert itself in order to bring about the tide in the ocean? Iron, though dead and inert, begins to move in the vicinity of a magnet, but has the magnet been put to any trouble thereby? Living beings are spontaneously created, when I adopt My Prakriti. They are entirely dependent on Maya, like a seed which cannot come to possess either a trunk or leaves, or anything without being put in the ground. Just as there can be no childhood, youth or old age without the body, just as clouds are seen in the sky only during the rainy season, just as there can be no dream without sleep, so, o Arjuna, the prime cause of this creation of beings is Prakriti. For the movable and the immovable, for the material and the immaterial, in short, for the whole universe, the root cause is Prakriti itself. To create living beings or to maintain those, that have been created, does not form part of My activity. The rays of the moon spread over the water are not straight, but assume all the curves of the surface of the water. These are not created by the moon. The results of creation, though arising out of Me, are still apart from Me. The incoming tide of the ocean cannot be stemmed by a dam of salt. The activities of Prakriti create, therefore no check or bond for Me. Even a very large mass of smoke cannot stop the movement of wind, and darkness cannot penetrate into the orb of the sun. Heavy rains do not in any way affect the interior of the mountain. The results of Prakriti in this way do not in any way affect Me. While I am the only cause of Prakriti and its activities. yet, being indifferent to everything, I do nothing. Nor do I cause anything to be done. The lamp in the house does not ask for anything to be done or undone. Nor is it conscious of what is being done in the house, though it is all done before it. It enables all the activities in the house to be carried on. Being, therefore, inside all living beings. I am still indifferent to all their activities. This is the great doctrine. Without further repetition, let Me summarise it. Just as the sun is the source of all activities of the world, so I am the sole cause of this universe, because only when I adopt the Prakriti, the world of living beings is created. Hence the popular belief that I am the cause of the creation of this universe. Though the .beings are created from Me, I am certainly not in them (as they appear). You will realise through the light of wisdom

(Dnyana) this Sovereignty of Mine (Aishwarya-Yoga). You must never forget that beings are not in Me and I am not in them. I have in this way revealed to you the supreme mastery about Myself. Try to establish this in your heart by shutting out the senses. So long as this teaching is not grasped, My true form cannot be understood. To seek for a grain of corn in dry husk is absurd. So it is to seek to realise Brahman, through the force of imagination. Earth has never been moistened by the waters of the mirage. When a net is thrown in the water, it sometimes appears as if, it has caught the rays of moon, but when it is drawn out, it can never bring back the rays of the moon with it. Many people eloquently describe the details of their experience, but that experience is imaginary, when it is put to the correct test.

If you are, therefore, afraid of endless repetition of life and death and really anxious to reach Me, then bear in mind in all its completeness this great doctrine. Erring one finds fault with My pure nature, in the same way, as a jaundiced man finds the rays of the moon to be yellow. The man with a foul mouth through fever finds even milk as bitter as poison. Therefore, remember that if you attempt to see Me with material eyes, you will not succeed. Nectar, which has been drunk in a dream, does not make a man immortal. So those, who try to see Me by means of physical eyes, never know Me. You will often hear several stupid people with physical eyes speaking of having known Me, but between them and true knowledge there is the screen of material consciousness. Seeing the reflection of planets in the water, the swan, mistaking them for pearls, falls into the water from the high skies and dies. If mirage was mistaken for the Ganges, could one find any water? If the Babul tree were touched in mistake for the tree of desire (Kalpa-Vriksha), one will only get pricked by thorns. What will one get, if one were to handle a cobra in the belief that it is an emerald necklace, or if one were to pick up bits (of glass) thinking they were jewels? What would be the result, if one were to tie bits of smouldering fire in the handkerchief, in the belief that he was packing up flashing jewels, or, if a lion were to jump into a well seeing his own reflection in the water? A man, believing Me to be human and acting on that belief, is like one trying to catch the moon in the reflection of the moon in water.

Like a man wanting the effects of nectar from a glass of slops (Kanji), the faith of these men is misdirected. How can I be seen by those, who worship Me with great devotion in physical idols thinking them to be indestructible? A man cannot reach the western coast, when he starts out for the east. Corn cannot be secured by pounding husk. My pure nature (Vishwarupa) cannot be recognised by looking at this material world. Froth will not give the satisfaction, which water gives. Those, who attempt, out of error arising from confused understanding, to ascribe to Me the ordinary operations of life and death, are thus misguided. They give to Me name, Who am without name, ascribe actions to Me, Who am without actions, think of Me with a physical body though I have none, give form to Me, though I am formless, give attributes to Me when I am without attributes, and worldly duties to Me where I have no obligations. They allocate colour to Me, Who am without colour, qualities to Me, Who am without qualities; hands and feet to Me, Who am without hands and feet. They establish measure for Me, when I am boundless, location for Me, when I am Omnipresent. As one sees sylvan scenery in a dream when asleep, they imagine that I, Who am without ears, have ears, Who am without eyes have eyes, Who am without limbs have limbs, and Who am without form, have a form. They think Me manifest, when I am not visible. They think of Me with desires, when I have no desires, and they ascribe to Me the feeling of satisfaction, when I am satisfaction itself. They give clothing to Me, Who needs no clothing, ornaments to Me, Who needs no ornaments, and they find causation for Me, Who am the cause of everything. They make an idol of Me, Who am formless. They conceive this idol as self-existent, and though I am everywhere, they pretend to invoke Me and vice versa. I am permanent and self-sufficient. Yet they ascribe to Me childhood, youth and old age. They conceive duality, where there is unity, they ascribe actions to Me, Who do no actions, and offer food to Me, though I need no food. They describe My family, though I have no family, and though I am imperishable, they mourn My death. While I reside in every heart, they conceive friends and enemies of Mine. I am complete, the embodiment of joy, and yet they think Me desirous of various pleasures, and though I am omnipresent and equal to all, they

conceive of Me as located at a place. Though I envelope everything in the universe, they think of Me as fractional and even talk of My destroying people through anger, In short, through their ignorance they believe that I share all these petty human characteristics. When they see an idol in front of them, they worship it with devotion as towards God, and when it is broken, they believe that God has disappeared. Because they conceive of Me with forms and attributes of a human being, this materialism on their part keeps them away from true knowledge.

Their life, in short, is hopeless like rain out of season or waters of mirage which are good to look at from a distance. Like horsemen made of clay, ornaments displayed by magicians and like palaces outlined in clouds, their lives are in vain. The' sher' tree grows straight and high, but it has no fruits and it is hollow inside. There is no milk produced from the breast in the form of the overgrowth on the neck of the goat. Like fruits of the "Sarwuri" tree, which can neither be given not' taken, the lives of the erring ones are useless and despicable. Knowledge in their hands is like cocoanuts in the hands of a monkey, or pearls in the hands of a blind man. Learning in their hands is as fruitless as weapons in the hands of the child, or 'Mantras' imparted to an impious man. Not equipped by true wisdom (Dnyana), their knowledge and their action lead nowhere. They are controlled by illusion (Maya). They are filled with anxiety and are gripped by evil (Tamas). This Maya is like a demon in the form of evil tendencies, which swallows sound understanding and destroys the seat of knowledge. This demon chews limbs of flesh in the form of discontent, by wetting the tongue of death, in the saliva of hope. This tongue, coming out of the lips, extends as far as the ears in the form of evil. It finds play in the dark cave, in the form of error. The teeth in the form of jealousy completely make powder of knowledge and just as the skin covers the bone, the intelligence of these misguided ones is covered by denseness. Like the oblation, they fall into the mouth of this demon in the form of Maya, and in this way are swallowed up in the reservoir of delusion. Having fallen into the waters of ignorance, the strength of thought is not there. Not only that, but there is no sign of where they have gone down. What is the use, however, of describing fools? It is merely a burden on speech.

It is better to speak of good men, because the discourse itself produces happiness. The high souled ones are those, whose pure minds have been made by Me, My special abode. I dwell in the pure minds of the high souled in the same manner, as a recluse sticks to the particular spot selected by him. Even in their sleep, thoughts of renunciation do not leave them. Duty (Dharma) finds its sovereignty in their acute desire for the attainment of Brahman. Their mind is a permanent harbour of wisdom. Their body is like the blossom of the tree of peace. It is purified by a bath in the river Ganges in the form of wisdom (Dnyana). It is satisfied by a meal in the form of contemplation. The high souled ones are, as it were, sprouts of liberation to the pillars of the porch of steadiness. They are receptacles filled to the brim from the ocean of joy. Their devotion is so powerful, that it goes beyond liberation itself. In their ordinary actions, the highest morality is palpable. All their limbs are fully covered with the ornaments in the form of contentment and their mind envelops Me, who am omnipresent. These great sages are like oceans of good promptings and whatever is seen by them, they regard as My form. Though they contemplate Me with ever increasing affection, yet in their mind, there is not even a trace of duality. I will tell you the wonder of the lives of those, who worship Me in this manner, fully absorbed in Me. In singing My praises, they dance with exhilaration and in that condition there is no room for any kind of repentance, and the very mention of sin becomes out of place. They have left far behind the practice of Yama and Dama. They upset the received notions of the sanctity of specific places of pilgrimage and they transgress all the activities of the world. In their case, Yama asks what he is to control. Dama does not know what he is to conquer. The holy places, in their case, do not know what to purify, since there is not enough sin left even for medical purposes. Incessant remembrance of Me destroys in this manner, the misery of the whole world and fills every *one* with the highest bliss. Through these sages, everything becomes visible even before dawn. Life becomes imperishable, even without nectar and the attainment of liberation (Moksha) becomes possible, even without Yoga. For these sages, there is no distinction between the rich and the poor,

between the small and the great, and they radiate joy uniformly to all. Few men are fit to reach the highest heaven (Vaikuntha), but these sages have brought Vaikuntha down in this world. By the prowess of incessant repetition of My name, they have cleansed the earth. The lustre of their light is as great as that of the sun, but the sun cannot equal them, because it sets. The moon is full only on some occasions, but the calmness of these sages is always complete. These sages may be regarded as generous as the clouds, but the clouds are exhausted. In other words, it is difficult to find a comparison for them. We may call them lions, who are full of tenderness. In order that the speech should utter My name even once, a man has to accumulate merit in many births. This name of Mine ever abides with wonder in the mouth of these sages. If you search for Me, on some occasions I am not even in Vaikuntha. I may not be found in the planetary systems of the sun. Even the Yogis occasionally miss Me. If you, therefore, lose sight of Me at any time, search for Me where the sages are uttering My name with devotion. These sages are so happy in dwelling on My greatness, that they lose consciousness of place and time and· attain the joys of Self, through prayer. They weave songs from My names such as Krishna, Vishnu, Hari, Govinda, and in the intervals they discuss the wisdom of Self. Some of them move throughout the world singing My praises in different ways. Others in various ways secure complete and easy victory over the five breaths and the mind. They put a fence outside of Yama and Dama and internally give a covering of Vajrasana. On these, they direct continuously arrows of Pranayama. Then through the light of Kundalini and the assistance of Mana and Prana, they attain easily the stage of Amrita located in Brahmarandhra. At that time, Pratyahara conquers the different evils of desire, etc., in all their branches. and the senses, having been brought under control, turn towards the heart. Then the cavalry men, in the form of Dharana, quickly bring together the five elements and the four-fold army of temptation (Sankalpa) is destroyed. Then is the flag of Dhyana unfurled with shouts of joy. Then is the sovereignty established of identification. On the throne of self-realisation lighted up by the magnificence of Samadhi, the coronation takes place, through oneness.

So difficult is devotion towards Me, that I will now tell you the manner in which others achieve (liberation). These others recognise nothing in this visible world except Me, in the same way as one would think of the cross threads of warp and weft in a cloth. From Brahman to the smallest insect, whatever is seen is felt by them as My form. They know no distinction between the great and the small, the living and the non-living. They bow to everything visible, feeling that there is nothing but Me. They suppress any notion of their own greatness and do not recognise any marks of excellence or worth. It has become a second nature with them to bow to everything living as spontaneously, as water flows from a higher level to a lower level. They lower their salutation to all living beings, just as the branches of a tree full of fruits appear to turn naturally towards the ground. They are without a trace of pride and intense courtesy is their marked characteristic. They dedicate everything to Me to the accompaniment of the Mantra (Jaya Jaya) 'victory,' 'victory.' Through this notion of courtesy, they have become indifferent to praise or insult. Then, always absorbed in My prayer, they easily attain My form. This is really a rare devotion.

Shri Krishna says to Arjuna: I shall now speak to you of those who attain Me by the path of wisdom (Dnyana Yadna).

Listen to the characteristics of Dnyana Yadna. Intention (Sankalpa) forms the pillar (Stambha) of the sacrifice (Yadna). The five-fold breath, the pandal (Mandap outside Yadna) and the sacrificial beast is the distinction between self (Jiva) and Self (Shiva). The special functions of the five-fold breath, or the senses, and the five Pranas become the materials for the sacrifice and the butter in this sacrifice is one's own ignorance. Mind (Manas) and consciousness (Buddhi) are the two hollows, in which the fire of Dnyana is lighted. The 'Vedika' in this place is the equanimity of mind. The sacrificial incantation is nothing but efficient thought and the 'Struk' and 'Sruva' consist of peace of mind. The performer of the sacrifice is Jiva. When by means of utensils in the form of experience, incantations in the form of discretion, and sacrificial beasts in the form of Dnyana, the Jiva has destroyed the distinction between itself and Brahman, ignorance is uprooted. So there is

ultimately no difference between the sacrifice and the performer of the sacrifice and the individual (Jiva) gets an undisturbed pure bath in the joys of unity with Self. Then, having assumed the form of Brahman, he knows that all this is one, and he ceases to believe in the distinction between living beings, objects of enjoyment and the senses. Just as after awakening, one realises that on account of his sleep, he had himself become the big army about which he dreamt, and knows that the army was not real, but he himself is real, so after Dnyana, the whole world assumes a single form. He then forgets that he is only the individual Jiva in contrast with Brahman. His mind is filled with notions of unity beginning from the blade of grass to Brahman Himself. Though he sees that nothing appears the same as another thing in this vast universe, nor are all things known by the same name, yet his realisation of oneness is unshaken. The body is one, though the different senses of the body are different, and there is only one tree, though the different branches may be small or large. In this way, knowing Me to be the same in all beings, though they bear a variety of names and characteristics, the Dnyana Yogis worship Me. Whatever meets their eyes is only My form. Wherever there are bubbles of water, there is nothing but water, whether these bubbles remain or go away. Even if a speck of dust rises in the sky on account of the wind, it is part of the earth, which it meets when it comes down. The experience of these Yogis embraces everything. Therefore their behaviour is always attuned with the full consciousness that the infinite variety of forms are nothing but the universe itself. This fact remains clear in their mind like the orb of the sun, which we see. There is harmony in their internal feeling and external behaviour. Their devotion is as great, as My perfection. Without any visible forms, they worship spontaneously, and they cannot avoid it as I am everywhere. But I am not attained in this way by those, who have missed the proper path of Dnyana. Only actions, which are being performed universally, reach Me from all directions. But the erring ones do not realise this and do not, therefore, attain Me. When this Dnyana dawns, (it will be clear that) I am the principal Veda and the object of the Yadna ceremonies prescribed therein as well as the Deity, who is to be reached by means of this Yadna.

I am the 'Swaha' and 'Swadha' the various medicaments and ingredients, the butter and the Samidhas, the Mantras and the various equipment for the sacrifices. I am the priest assisting at the ceremony, the ceremony itself, the fire and everything else, which is incidental to the sacrifice, is merely My form.

I am the father of that universe which has been created from the eight-fold Prakriti by its contact of Me. I am also the mother of the moving and the static world, in the same way as in the form of Shankara known as man-woman (Ardhanari Nateshwar), the man is the woman and the woman is the man. Remember, that it is in Myself, this created world resides and through Whom, it secures existence as well as growth. It is through My will, that the dual principle of creation, viz., Prakriti and Purusha, functions. I am in this way the great ancestor of the whole of the universe. I am that city of Brahman, on which the paths of all knowledge converge. I am the one, whose praises are sung by all the four Vedas. All religions find unity in Me. All doctrines are reconciled in Me. Even those in error acknowledge My purity. Remember I am the great sound' AUM,' which is the sprout growing out of the seed of Brahman, and which is the sacred temple of four-fold speech. From the inside of this Omkar, I produce the three letters AUM, which have been reborn as the three Vedas, viz., Rig, Yajur and Sama. In this way, I am the original source of the Vedas. I am that exalted place, in which Prakriti, containing all the moving and immovable universe comes to rest after being exhausted. I protect this Prakriti and through the Prakriti, cause the universe. I keep company with this Prakriti and through it, experience the three Gunas. I am the master of the universal magnificence and I am the ruler of the three Gunas. I have commanded that space shall hold everything, that wind shall keep moving, that fire shall burn, that clouds shall pour forth the rain, that mountains should be steady in their place, that the sea shall keep to its boundaries and the earth shall carry the burden of living beings. I have called into existence the teaching of the Vedas and it is at My instigation that the sun rises and sets. I give life to that principle (Prana), which is the source of all life. At My command, death devours human beings and all elements and objects function. I am the

witness of everything being present everywhere like Akasha. I am He, Who without form pervades all definable objects and Who protects them. Like wavelets being in water and water in wavelets, I am the universe and the universe is in Me. I am the supporter of the universe. He, who resorts to Me with a singleness of purpose, is freed by Me from the bonds of birth and death. I am the One, who offers sure protection to those, who devote themselves to Me. Through the variety of Gunas of Prakriti, though I am one, I have to reside in all living beings in this universe as vitality (prana). Like the sun shining uniformly on all without any distinction between the ocean and the pond, I am dear to all living beings from the smallest insect upto Brahmadeva. I support these three worlds and I am the root cause of the origin, existence and death. From the seed comes the tree and its branches and when they are gone, the seed remains. So from My intention (Sankalpa), the universe is created and in My intention, it finds its destruction. At the end of the era, this intention, which is the invisible seed of the universe, remains with Me. At the end of the era, neither names nor forms survive, nor the distinction of genus and species of the individuals. The only imperishable thing is My desire and My intention and I am the exalted place, where that remains.

When in the form of the sun, I radiate heat, I dry up all objects and again in the form of Indra, when I cause rain, all life rejuvenates. Just as when a log of wood burns, it itself becomes the fire, so, I Myself am both the giver of death and the object of death. Thus everything, which is subject to death, is merely My form. On the other hand, what is imperishable is nothing but Myself. In one word, whatever is either good or bad in this world is Myself. There is thus not a place anywhere, where I am not and yet think of the misfortune of living beings, that they are unable to see Me. It is amazing that though being My form, they cannot recognise Me. It is like waves being dried up for want of water and like a ray of the sun being invisible, unless seen with the assistance of a lamp! I pervade the universe inside and out and yet there are some miserable fools, who say that I do not exist. It is like a man, who has fallen in the well of nectar deliberately trying to run away from it. These ignorant ones are like the blind man, who, unable to recognize the

jewel, which he finds, kicks it off while running after a bit of food. The absence of wisdom (Dnyana) is like the absence of eyes. Actions not informed by Dnyana are useless. Wings do not help the blind eagle. Good actions without Dnyana are thus useless.

Those who perform their duties as they have been directed in the Shastras, become models of religious practices. The proper performance of Yadna makes the three Vedas, as it were, shake their heads (like serpents when they are happy) and sacrifice (Yadna) personified comes forth bearing the fruits of the ceremony in his hand. The performers of Yadna, who drink the' Soma' and thus become the Yadna itself also incur sin in trying to do meritorious things. Some of these worshippers become adepts in the Vedas and perform hundreds of Yadnas and, instead of desiring Me, they seek heaven, like an unfortunate man, who, while sitting under a tree of desires, prepares a basket to set out for seeking alms. This is not merit (Punya). This is sin (Papa) itself to the discerning ones, because it means the cycle of rebirth. It is only in contrast with the miseries of hell, that life in heaven is regarded as full of bliss. Pure and permanent joy is only in My form. There are two by-lanes for reaching there. One is called heaven and the other is called hell Both of these are paths of the highwayman. Sin accompanied by merit leads to heaven. Sin accompanied by evil leads to hell, but pure merit is that, which enables a man to attain Me. Language itself is abused when you call that merit (Punya), which causes distance between yourself and Me, Whose form you are. To revert to the topic, you find that the performers of Yadna devote themselves to Me and desire heaven and, having secured merit in the form of sin, which deprives them of My company, they joyously reach heaven. Amaravati is the capital city of heaven, where there is the throne of immortality, there is the vehicle like Airavata (Indra's elephant) and there are treasures full of the eight accomplishments. There are warehouses full of nectar and there are herds of the 'cow of desire.' The paths, on which the servants of the gods tread, are made of jewels. For the delight of the mind, there is the garden full of the trees of desire. The Gandharvas *sing* here their *delightful melodies and* the Apsaras led by Rambha *give* their exquisite *dances.* There are also *women* of delight, the most *outstanding* of 'whom, *is* Urvasi, 'the god of love is prompt,

waiting on attention. The moon is constantly engaged in the process of cleaning up and attentive servants in the form of wind, wait on him. There are many priests led by Brihaspati for pronouncing benediction upon Indra and there are many gods (Devas) singing praises. In the courts are many crowned heads and there are splendid horses like Uchchaisrava. So long as they retain any merit, they enjoy peace and many other comforts in company of Indra. Then when the accumulated merit is exhausted, they descend from this magnificence to this world. The deplorable conditions, to which the performers of Yadna are then reduced, can be only compared to the plight of the men who, having spent all their substance on a lewd woman, are turned away by her. They have missed the chance of attaining Me and by means of their merit gone to heaven, only to come down again to this world. Where is then that immortality associated with heaven (in popular parlance) ? They are born sitting in unclean matter in the womb of the mother being bottled up for nine months and then they die. It is like losing, when one is awake, the treasure trove, which one saw in a dream. The performers of Yadna lose happiness of heaven in this manner. What is the use of the knowledge of Vedas or of any wisdom (Dnyana), if it does not teach a man to recognise Me? It is like messing about with chaff, after the corn has been taken out. All the ceremonies prescribed in the Vedas are useless, if I am not there. Having known Me, you will be always happy. Those, who direct their mind with full faith towards Me without any other preoccupation like the embryo in the womb, those, to whom nothing is dearer in this world than Myself and who continue to exist for Myself, and those, who think of Me with this singleness of purpose and devote themselves to Me, are served by Me in the same manner. Having attained this single thought, the moment they turn towards Me, I have to undertake the whole burden of their anxieties. Whatever they think of, I have to achieve for them like the mother bird serving little ones, who have not yet grown wings. Like the mother knowing the thirst and the hunger of the child, devoting herself always to this task, I do everything for them, who have thrown themselves fully on Me. When their desire is directed only towards attainment of My form, I fulfill all their curiosity. If they are fond of affection, I give it, to them. Whatever emotion comes to their

mind, I fulfill it at once and whatever I have given them, I also protect for them. Complete attainment and prosperity in several directions is achieved for them by Me and I support everyone of their desires.

People, pursuing various sects, worship Agni, Indra, Surya and Chandra in ignorance of the fact, that I am all pervading. Even these attain Me, because I am everywhere, but their devotion is not pure. It is vicarious. It is as in a tree, where the leaves and the branches are the result of one seed, but as it is the function of the root to draw the nourishment, water should be given to the root (and not to the branches), Even though there are ten senses attached to one body, whatever objects these senses are directed to, reach one consciousness. Would it be right to put delicacies in the ear, or to put flowers in the eyes? The function of eating involved in taste is to be performed by the mouth alone, and smelling is the function of the nose. I should be therefore worshipped in My own name. The worship of Me without knowing Me is purposeless. The eyes of action are fixed in knowledge and these eyes should be pure and unobstructed. So any worship not recognizing Me is fruitless.

It is quite true, that there is no one else to enjoy the Yadnas, which are performed by various people. There is no doubt that I am at the beginning and I am at the end of every Yadna and yet these people direct their worship to the different gods (Devas). On the excuse of giving it to the Devas and to the ancestors, the water of the Ganges is thrown back into the Ganges. So what is Mine they return to Me, but their intention is different. Such men do not, therefore, reach Me. They go where and as far as their faith takes them.

Those, who devote themselves to the deities wholeheartedly, attain the form of these deities at death. Similar is the fate of ancestor worshippers. Similarly others, who exert themselves in the worship of minor gods and try to get control over them, turn themselves into Pishacha or such other entities at death, where there actions bear fruit according to their intentions. On the other hand, those who wish to see Me alone with their eyes, who hear only about Me with their ears, who 'dwell fully on Me with their mind; who use their speech to sing My praises and who, at all times in all things, bow only to Me, who direct all their good actions

towards Me, whose sole aim is the attainment of Me, who are steeped in joy inside and outside on My account, and who have devoted all their life time solely for Me, whose highest ambition is to increase My fame and whose greatest desire is to realise Me through their mind, who still have desires, because they wish tc attain Me, who have affection, because they have affection for Me, who have illusions only about Me and who disregard all established manners and customs, whose study is the means of knowing Me, whose incantation is the obtaining of Me, in short, whose every activity is towards realisation of Me, these even before their death achieve My form. It being so, after their death, they can go nowhere else. Those, who direct their mind towards Me are indeed worthy of respect, because they have of their own accord moved towards My throne. Offering oneself to Me in this way is the only means of attaining Me. I do not know of any other means. He, who thinks himself wise, knows nothing; he, who thinks himself successful, lacks everything; and he, who thinks himself free, is completely tied down. The man, who is proud of the performance of Yadna, is as contemptible as a straw with reference to the question of his attainment of Me. There is no greater knowledge than what is contained in the Vedas and there can be no one more eloquent than Shesha, the serpent with the thousand mouths. But He, whose bed is Shesha and with reference to whom even the Vedas can give no positive description (describing Him as Neti-Neti); He, whom Shankara and other sages are seeking through their long penance; He, the water from whose feet is humbly borne on the head even by Shankara; He, in whose dwelling the goddess of wealth and other attainments are menial servants, who in their leisure build little houses and call them Amarapura, so that Indras become their playing dolls; He, whose mere servants break these dolls, when they are tired, thus breaking down the throne of Indra (Jupiter); He, whose servants turn every tree, on which they look, into a tree of desire; He, whose feet are washed as a great privilege by Lakshmi (the goddess of wealth) surrounded by these powerful mates; is not to be attained except by complete dedication of self.

Therefore be humble and abandon all pride of learning. Do everything in this world fully absorbed in the idea and then you

will attain Me. If the moon loses lustre before the sun, what is the use of glow-worms being proud of their own light? Where the splendour of Lakshmi fails and where the asceticism of Shankara is imperfect, ignorant and sinful men can hardly approach Me. Therefore get free from the consciousness of physical body, throw away your splendour and pride towards Me after attaining the elementary virtues. No sooner My devotee offers Me a single fruit of any tree with deep faith and enthusiasm for the purpose, than I extend My two hands and accept it graciously and with attention. In the same way, when a flower is offered to Me, I do not merely smell it and throw it away, but treasure it. Not only a flower, but I also love the small leaf, whether it is dry or fresh, no matter from what tree it came. Like a hungry one being happy with a glass of nectar, I am overjoyed at this leaf, when it is offered to Me with deep faith. If even a leaf is not available, there does not seem to be any difficulty in getting hold of a little water. This at least is to be had free and if anyone offered a little of it to Me with complete feeling in his heart, I accept it as better hospitality than I get at Vaikuntha and as better ornaments than Kausthubha (divine jewels). I regard it as the pure bed of milk in the milky ocean. I regard it as equal to a mountain load of camphor and sandalwood. I consider that he has lighted not merely candles to Me but suns. I regard it as equivalent to the gift of means of transport like Garuda, of gardens of the trees of desire, of large droves of Kama-Dhenu (cattle of desire). A little offering of water accompanied by devotion is sweeter than nectar and more satisfactory than a full meal. I need not dilate on this, as you should have known of My untying the bundle of Sudama for the sake of a few parched rice. In brief I recognise only devotion. I make no distinction between the great and the small. I am the guest of true devotion, no matter of what kind it may be. A leaf, a flower or a fruit are merely symbols. The true means of attaining Me is nothing but pure devotion. Control your intelligence and in the temple of your heart I shall always dwell. Whatever activities you are engaged in, whatever engagements you secure, whatever offer you make in the form of different Yadnas, whatever gifts you give to deserving parties, whatever wages you offer to employees, whatever rites you are engaged in, whatever attainments you secure through your austerities,-offer them all to Me as they arise in the

natural course of events, accompanied by your true devotion. When you have lost the consciousness in your mind of having done them, you will have held before Me pure actions dissociated from all motives. Then you will not be liable for any of the consequences, either of the good or the bad actions, in the same way as no sprouts would come forth in seeds which have been scorched. When any actions remain behind, they compel one to go through happiness and misery and in order to go through them, there is rebirth. When actions are dedicated to Me, there is no rebirth and having missed it all, misery is left behind for ever. This is the simplest method of Yoga. Do not waste any time. Take it up from to-day. Come and unite with Me, Whose form is happiness, without falling into the bonds of body and without being drowned in the vortex of happiness and misery.

I regard all living beings alike. I have no distinction such as " mine" and" Thine." Those, who recognising Me as such, uproot their egoism and offer to Me in full faith all their actions, may appear in ordinary. life as possessing body, but have in reality attained Me. I dwell in their heart completely. Like the extensive body of the banyan tree dwelling in the seedling and the seedling being also everywhere in the tree, My devotee and Myself are only apparently separate, but would be found to be one on close examination. My devotees are indifferent to the body in the same manner as men, who have borrowed ornaments for the occasion, have no feeling of possession in them. When the wind has taken away the scent of the flowers, only the stem remains behind without any smell. My devotees retain the body, so long as there is a balance of life to be gone through, but their self-consciousness and pride have gone. With their love of Me, they are not born again, no matter to what class they belong. Even if their previous actions have been sinful they have turned their life into the royal road of devotion (Bhakti). Whatever tendencies dominate the latter part of life decide the fate in the next birth. Men, who pass their time in devotion, are the elite ones in spite of the sins of their earlier existence. Sin disappears, when thoughts of Me arise. The man, who was drowned in a flood, cannot be considered to be drowned, if he comes out safe on the other shore. When a sinner bathes in the holy waters of penance and with all humility seeks My protection

the black spots in his family history are removed, and he attains spotless nobility. He secures all, that is worth securing in life. He has absorbed all learning and attained every description of austerity. He has practised Yoga in all its branches. He, whose faith is complete in Me, goes beyond all Karma. He has as it were, deposited in a little box in the form of his singleness of purpose all the functions of his mind and intelligence.

You may wonder how such a devotee will ultimately reach Me, but, he who is living in nectar (immortality), cannot die. Life, which is not informed with devotion towards Me, is full of sin, just as the hours, during which the sun is not shining, are called the night. When nearness to Me is realised in the heart, a devotee virtually assumes My form. After a lamp is lighted from another, it is impossible to say, which one came first. So whoever wholeheartedly devotes himself to Me becomes Me. He acquires My status, peacefulness and lustre. He lives in Me. Whoever desires to reach Me, 0 Arjuna, must not lose sight of devotion to Me for a second. Attaining Me is not a matter of superiority of birth, or excellence of race or exaltation of learning. Neither the weight of personal beauty nor age nor acquisitions counts here. If there is no devotion to Me, everything else is useless. Corn stalks without corn in them, and the beautiful city, which is deserted, are useless. A large lake, which has gone dry, the meeting of one miserable party with another in a desert, and the blossoming of a tree, which does not give any fruits, are useless. All magnificence, pride of birth or race, are like a body with all its limbs intact but which has no life in it. Existence without devotion to Me is insignificant like stones on the face of the earth. A wise man does not seek shade under a tree full of thorns. So all merit deserts him, who is without devotion. The blossoming of the flowers of the bitter Nim tree is useful only to the crows. The life of a man without devotion only results in sin. If a plate with choice morsels were placed in the middle of a street, it could only serve to satisfy dogs. The life of a man without devotion, where he does not recognise meritorious actions even in his dreams, is thus an open invitation to the miseries of this world. Therefore, what is wanted is devotion. There is no need of family traditions; even the untouchable will do and even

if one has got the body of an animal. You may recall to mind of the case of the elephant who, when he remembered Me with devotion, attained My form in spite of his being an animal. They may be born so low as to be unmentionable in good society; they may be the meanest of men and of the lowest order of intelligence; yet, if they put their faith in Me, if they are uttering My name, if their speech knows nothing except My name, if their eyes see nothing except My form, if their mind allows no thought except those directed towards Me, if their hearing is never devoid of the sounds of My presence, if their limbs claim to be engaged in My service, if their intelligence and their consciousness is engrossed in nothing but Me, if they continue to live only in these conditions, otherwise preferring death, they attain Me. In a comparison between Myself and them, they are not inferior. Devotion enables even the demons to put the gods behind. them. You remember Pralhada, who by his devotion compelled Me to incarnate as Narasimha. Even the contemplation of his life would purify a man. Though he belonged to the family of demons, yet even Indra could not claim comparison with him. Birth is immaterial, devotion is everything. . If the commands of the sovereign were inscribed even on a piece of leather, they would be enough to secure all objects in this world; whereas silver and gold are worthless without that stamp, because what is universally respected is only the command of the sovereign. When the mind and the intelligence are filled with love of Me, then alone high family and high knowledge serve a useful purpose. Family, caste and colour must be regarded as unessential. What is worth seeking, 0 Arjuna, is oneness with Me. That devotion may be of any kind and may be preceded by any condition in life, so long as it is wholehearted. Little streams, which have not reached the Ganges, may be called streams, but once they reach there, they become the Ganges. You can distinguish the variety of wood, so long as it has not been burnt and become fire. The description by caste or colour is useful as long as one has not reached Me. Salt, which has been dropped in the *sea,* becomes the sea. All individuality and class distinction is destroyed in My presence. Rivers may be said to flow towards the east or towards the west, but they are all one, when they reach the *sea.* So a man acquires worth, when his mind is directed towards Me, no matter from what cause.

If iron is used actually for breaking up the touchstone, it would still turn into gold. The Gopis were actuated by lust, but through their devotion, they attained Me. Kamsa reached Me through fear of Me and Sisupala achieved the result through hatred. The Pandavas reached Me through family ties and the Yadavas attained Me through their affection. Narada, Dhruva, Akrura, Shuka, Sanatkumara and others came to Me through their devotion. No matter by which path, wholehearted attention to Me brings them all to Me. You will thus realise that there are many ways of reaching Me. No matter where one is born, let the devotion or the hatred be towards Me. It will bring them to Me. This being the case, there is no question that priests, who are regarded as the highest caste, whose status is heavenly, who are the vehicles for the transmission of Mantras, who are like gods on earth, who are asceticism personified, who have imparted their holiness to the sacred places, who devote themselves to sacrificial worship, who protect themselves by knowledge of Vedas and whose kindly look creates peace, in whose faith pure actions take rise and through whose will, truth itself is kept standing, through whose blessings, fire itself derives life, through whose affection the ocean has its water, for the mark of whose feet I put forward my heart, having removed the Kausthubha and asked Lakshmi herself to step aside,-a mark which I am still carrying and which has constituted My reputation for calmness, priests, whose anger is the abode of Shiva the Destroyer, and whose favour automatically secures all objects, who are saintly and revered and who sing My praises, must certainly reach Me. Even the wood of the Nim tree reaches the sacred place in the form of sandal, because of its vicinity to sandalwood trees, where the breeze has imparted it the scent; if so, will not sandalwood itself attain that position? Surely this does not want any actual demonstration. Even the moon, though' only one half of it is visible, is carried on the head of Shiva for appeasing the agony of poison. Sandal, which excels the moon and which has got besides the scent, will then be acceptable everywhere (to all the limbs of Shiva). If the dirty water of the street reaches the ocean by means of the Ganges, where is the doubt that the Ganges itself will reach there? Saintly priests and Raja-Rishi, whose source of life and knowledge and whose sole protection I am, will certainly attain salvation. This

world of men is full of troubles. Let no one think, that he can be indifferent. A man, who sits in a boat, which has got hundreds of little holes, will be drowned. A man, who exposes his body, when missiles are being thrown, will be hit. When there is a rain of stone, let one hold forth the shield. When a man is ill, let him resort to medicine. When there is wild fire lighted from all sides, let one run away. Similarly living in this world, let people be devoted towards Me. Without such devotion, no man has any strength; no man can be free from care. Youth or learning do not avail. The body, for which all objects of enjoyment are sought, is ultimately devoured by death. In the human bazaar in this world, large stocks of misery are carried. Things are measured out by death and the last thing to sell is the human body. What equipment has a man got, except devotion to Me, which will secure him happiness? Can you light a fire by blowing on ashes? Can you become immortal by taking a poisonous plant and drinking up the juice thereof? In this way physical enjoyment is pure misery. It is only fools, that cannot shun it. Living like this is equivalent to cutting off the head' and applying it to a small wound in the foot. Talk of happiness in this world and you are talking of peaceful sleep on a bed of fire. In this world the moon itself is consumptive. Even the sun has to set. Misery. personating happiness, deceives everyone. No sooner is there a sprout of luck, than ill-luck is near at hand. As for death, even the embryo in the mother's womb is not safe from it. While he is entertaining futile miseries, messengers of death carry a man to a destination which he does not know. From this place he cannot return, even if he tried. The histories of this world speak only of the dead ones. In order to describe the momentary nature of life in this world, even Brahmadeva will not find time. I am really surprised that men born in this world should remain indifferent. Men, who will stint even a penny for their welfare in this world and the next world, spend away millions to buy damnation. They consider those, who are enjoying their senses as happy and those who are in the grip of greed as learned. They consider that he is elder, who has very little more to live and who has lost the light of intelligence, and bow to him. As the child grows, his relations rejoice, but they do not realise that the period of life is shortened. Every moment a man grows nearer to

death; yet men indulge in festivities by celebrating their birthday. The mention of death offends a man and yet they mourn after death. They do not realise that life is being wasted. Though swallowed by the serpent bodily, the frog keeps masticating the worms in his mouth. So these men through error encourage desires. If you look round carefully, you will find everything topsy-turvy and indescribably bad in this world. Try to be free from it. Turn to the paths of devotion, through which you will reach the imperishable abode of Mine. Get your heart in tune with Me. Sing My praises devotedly and always bow down, thinking of Me everywhere. Fix your heart in Me and turn back from every purpose. Be purified and become a true worshipper. Having secured this Yoga, you will become one with Me. This is the secret doctrine. If you will realise it, you will secure happiness.

CHAPTER TEN.

Shri Krishna says to Arjuna: I shall repeat what I have said before. One is never tired of sowing seeds in the field, because one knows, that they are returning year after year in increased quantities. A goldsmith readily undertakes the cleaning of gold, because he knows that by repeated heating, it would acquire greater lustre. I do this cheerfully, because it pleases Me. A child has no idea of personal beauty arising from ornaments, which it is wearing, but it gives great pleasure to the mother. As you, therefore, proceed along the path securing your welfare, I go on deriving greater pleasure. Listen to My discourse, 0 Arjuna. You have the capacity to grasp the inner meaning of things. I am standing before you, but in reality it is the great Brahman, who is here to embrace you. In seeing Me here, remember you see the universe. Before Me, the Vedas are dumb; life and intelligence are unable to encompass Me. Before My lustre, the sun and the moon fade. Just as the embryo in the womb of the mother does not know the age of the mother, so all the gods (Devas) are unable to know Me. Animals residing in the ocean do not know the extent of the ocean. Flies cannot go across the sky. The wisdom even of the sages does not disclose My entire form. Many ages have passed away in the attempt to determine, who I am, what I envelop and how I take forms. Since I am the source of all these sages and Devas and living beings, it is very difficult for them to know Me. It is as difficult for beings of this world born of Me to know Me,

as it is for water, which has come down from the mountain, to reach back to the top, or for a tree to remain in full blossom, after it has been pulled out by the root. The sap of the tree cannot envelop the tree. Wavelets cannot hold the ocean. So the entire universe cannot be contained in an atom. Though I am difficult to know, yet if a man were to leave off all external objects and be indifferent to the senses, if he proceeded on this path, he would lose the pride of body and would transcend beyond the five elements. If he were to secure steadiness of mind in this manner, he would begin to realise My eternity from the light of Self. Though in human body, know him, who knows Me truly as without beginning and omnipotent, to be in reality a part of Me. He is like the touchstone (Paris) among stones and like nectar amongst the liquids. He is a living statue of knowledge emanating sparks of happiness from his limbs and it would be a great mistake to regard him as a mere man. If a diamond gets mixed up with camphor and water were sprinkled on it, will the diamond evaporate like camphor? So, even if his behaviour appears like that of an ordinary man, yet he will not be touched .by bonds of Maya. Sin itself runs away from him, as a serpent runs away from a burning sandalwood tree. When he has known Me, other thoughts leave him. If you wish to know by what things to know Me, I can tell you about Myself and the various forms I assume. Different living beings, going through a transition according to nature (Prakriti), go through these worlds guided by various impulses. Of these, the first one is intelligence (Buddhi). Then come wisdom (Dnyana), absence of delusion, forbearance, forgiveness and truth. Then come peace of mind and self-control. Then come happiness and misery and life and death. All these variations arise from Me. Then come fear, carelessness, harmlessness (Ahimsa), equanimity, contentment, austerity and charity, which are also My forms. Fame and infame, which appear in all animals everywhere, are also from me. Just as there is a variety of living beings, so is there a variety of My forms. Some are born with knowledge and others never know Me. When the sun rises, there is light, when it sets, there is darkness. Light and darkness are produced from the sun. In this way, the realisation of Me or the reverse is the result of the Karma of living beings. Hence an infinite variety of different forms is seen in this world.

In this way, the entire creation of living beings is entwined in My existence. I will now tell you with regard to the eleven authorities (Bhavas), by which this world is maintained and to which everything is subject. There are the seven famous Rishis, such as Kashyapa and others, endowed with all the virtues and of outstanding wisdom even amongst the sages. I will tell you that there are fourteen Manus, of whom four, like Swayambhu and others, have been regarded as foremost. These eleven created by Me are engaged in carrying on the affairs of the universe. There was at one time no arrangement in this world. There was not even a programme and there was no system and the mass of five elements remained undisturbed. Then these eleven came on the scene and they established the eight Lokapalas (guardians of directions). These eleven are the real rulers and the entire universe is subject to them. In this sense all the universe finds its origin through Me. At first, there is the bare seed, which afterwards expands and then it sprouts. From it the trunk forms. From this trunk are thrown out numerous branches. On these you will find leaves and blossoms. From the blossoms come the fruits. In this way, this very extensive tree finds its origin in the seed. Thus in the beginning, I was alone and from Me came the mind and from that were produced the seven Rishis and the four Manus. These produced the Lokapalas and the Lokapalas created different species and from these species, came all the living beings. The entire universe is in this way really thrown out from Me. But this could be only realised by those, who have faith.

In this way, the whole universe is enveloped by these Bhavas (authorities) and Vibhutis (forms) of Mine. From the ant to the Creator (Brahmadeva), there is nothing except Myself. He, who has realised this truth, has got the awakening of wisdom (Dnyana). He never therefore gets a bad dream, in which distinction of inferior and superior is made. Only the Yogis realise that I and My Vibhutis (forms) and the beings held together by My forms (Vibhutis) are all one. Due to this union through wisdom (Dnyana Yoga), the highest *goal* is achieved by him, who is absorbed in Me wholeheartedly. I live to the rhythm of the worship of him, who has realised oneness, who *looks* up to Me with a steady feeling of unity and who ties Me up with the rhythm of his devotion. Attainment of Me is the result of this realisation of oneness and of the

removal of all distinctions. I have already said in another place, that even if in this attempt one fails to reach the final goal, devotion produces beneficial results.

I will now mention to you the characteristics of a devotee (Bhakta), who has reached the realisation of oneness. I am the Creator of the universe and its sustenance is also through Me. Waves originate in water, they depend on water and their life is through water. The only support from all points of view for the waves is nothing but water. In this way for the whole universe, there is no other support except My form. Realising thus, that I am omnipresent, people worship Me with devotion and affection in all places. I am the same in all countries and at all times. The wind moves in the sky and assumes the form of the sky. So the devotee, constantly thinking of Me, who am omnipresent, moves in this universe cheerfully. Remember that he alone knows the true knowledge of Self. He regards everything as My form and he secures union with Me through this devotion (Bhakti Yoga). Those, who are absorbed in Me with all their hearts, are conscious of life and death moving through the ocean of wisdom (Dnyana). Like adjacent lakes, joining one another, when they are full of water, so that the different waves of each other support each other, in the union of men of wisdom, waves of supreme joy meet one another. True knowledge of Self becomes an ornament of the true knowledge of Self, and their meeting is like the sun embracing the moon or two streams of equal magnitude joining one another. In the overflow at their meeting place, where the unity of Brahman resides, the eight authorities (Bhavas) themselves are carried away. The men with wisdom thus become the lords of the highways of discourse. They experience the supreme joy of Brahman and with the satisfaction of having attained Me, they shout with delight and troop out of the village in the form of the human body. The incantation (Mantra) consisting of one letter, which is ordinarily spoken of in private between the teacher and the disciple, is then declared by them as loudly as the thunder in the clouds. Just as the bud of the lotus cannot conceal its scent, after it has bloomed, but passes it on equally to the high and the low, so these devotees sing My praises and after excessive activity, they ultimately become

unconscious of body and mind. They lose sight of the day and night in the excess of their affection for Me and through knowledge of Self, they experience supreme happiness. They are on their way to Me to receive the final fruit of their efforts. Before this path of the devotee, the choice of heaven and salvation itself fades. They already possess, whatever they are going to receive on account of their devotion. The only obligation, which then remains for Me towards them, is that I should increase their affection in the form of their devotion to Me and should take away from them, the fear of death. A fond mother runs after her child, when it is playing and prepares everything, which the child requires, as if it was a most important obligation. Similarly I have to support My devotees in their devotional activities. I encourage them cheerfully in the practices, which they favour and by which they seek Me and come and join Me. The really affectionate devotees are so rare, that I begin to love their wholehearted attention to Me. Those, whose devotion is superficial, are rewarded in their path by two conditions, one of which is called Swarga (heaven) and the other is Moksha (salvation). Even for Shesha, the great serpent, and for Lakshmi, the goddess of wealth, I have given My physical body only, but the supreme joy of Self, which is superior to everything and free from any material connection, has been reserved only for the exclusive devotees of Mine. So close are they to Me, 0 Arjuna, that this is a topic, which I do not like to discuss. It is a matter only for experience and not for words. I walk with the lamp of camphor in My hand, lighting the path of those pure sages, who regard devotion to Me as the sole excuse for keeping alive and who regard everything else, in which I am not found, as useless. I get the sun in the form of eternal wisdom (Dnyana) to rise for these devotees of Mine, in order to destroy the big darkness accumulated during the night of ignorance.

Arjuna says to Shri Krishna: Your speech has secured me the. accomplishment of my objects. You have taken out of me all the miseries of this world. Therefore, I hope I shall be free from rebirth. I have to-day seen my birth with my own eyes and in this way, I have got my entire life in my own hands. The light of knowledge given by You has dispelled the darkness of my ignorance and I have begun to love. 0 Lord, You are Para Brahma, the Supreme Being. You are the cradle of the five elements.

You are pure and You are the highest in the universe. You are the guiding deity of the trinity of Brahms, Vishnu and Shiva. You are the Purusha constituted of the twenty-five super-elements and You are the divinity beyond illusion (Maya). Being eternal, You are free from birth. I never realised before the greatness of Your qualities. You are the controller of three-fold time (past, present and future). You are the fighting spirit of life. You are the supporter of the universe. Apart from what I feel myself now, this fact is confirmed by the discourse of You by the great sages of the past. Except for Your favour and until this moment, I had not grasped all this in reality. The sage Narada has often sung Your praises in these terms, but not knowing the meaning of it, I was content to rejoice only at the music of it. If the sun were to shine in a village of blind men, they would feel the heat, but they would not be able to see the sun. When I heard your description from the mouth of the sages Asita and Devala, no meaning was conveyed to my intelligence, which was absorbed in objects of senses. The most extraordinary thing about the attraction of senses is that spiritual pursuits, which are really sweet, appear to be bitter, and sensual pursuits which are really bitter, appear to be sweet. Apart from the other sages, the eminent Vyasa himself has come to our place often and has described You in these terms. I neglected these discourses, till the sun in the form of wisdom (Dnyana) made them visible to my mind's eye, in the same manner as a man, who throws away the Chintamani stone (the stone of desire) during the night, treasures the touchstone at daybreak, when he recognizes it. The seed of knowledge was certainly sown in the form of words in my heart, but it has fructified only after the flow of Your favour in the form of realisation. The discourse between You and me is like the meeting place of all the rivers, in the form of discourses of the sages. o great Teacher, the accumulated merit (Punya) of several births of mine has resulted in this meeting with You and I desire nothing further. Until you favoured me, Your praises, which I heard through the mouths of my elders, had no meaning for me. When Providence is favourable, all activities are. successful. When the teacher (Guru) favours the disciple, all that he has heard and studied, is realised. The Gardner may water plants every day and take great

trouble, but it is only in the spring that trees will bear fruits. After the fever is gone, one gets back the sense of taste and the sweet things begin to taste sweet again. Only the medicine, which cures, can be regarded as good medicine. The physical senses do not function, unless there is life. The study of the Vedas and scriptures or of the practices of Yoga do not bear fruit, except through the favour of the teacher (Guru). 0 Great One, I have to-day secured self-realisation which is the only means of knowing You. The man, who claims to know You through logic or merely an intellectual conviction, never knows You properly. Only the sky can measure the greatness of the sky and the weight of the earth can be borne only by the earth itself. You alone, 0 Lord, know the full extent of Your powers. The claim of the Vedas that they have known You is futile. To know You is as difficult as to outreach the speed of the mind, to embrace the wind or to cross the river of illusion (Maya) by means of two hands. Full knowledge of Yourself is possessed by Yourself only. You alone have the power to know Yourself and You alone can impart this knowledge to others. 0 Creator of the universe, 0 Pure One, who can destroy the sins of the world and who deserve worship from all the gods (Devas), when I think of your greatness I feel my worthlessness to even stand in Your presence. But, if I did not come to You, where else can I turn? What use are the oceans and rivers full of water to the Chataka, who quenches thirst only from drops of rain during Swati ? Similarly there are teachers everywhere, but the final resort of us ail is Yourself.

You are Omnipresent, and great. I desire to know the more outstanding of Your forms, which You take,-those that are all enveloping, all-pervading, powerful and lustrous and those that are better known. I desire to know these, because by means of them I can think of You and fix my thoughts on You, Who are omnipresent. Please do not be put out. Even if a drink of nectar were easily available, who would say to-day that he had enough (does not want it again). There may not be much in the nectar, which is the brother of poison. It was drunk by Devas to avoid death. Yet in one day of Brahma there are fourteen Indras. The idea of nectar is therefore an illusion. The idea of nectar giving immortality is therefore not the final truth and yet no one says, he has had enough. Your discourse is the supreme nectar and I want more.

Your discourse is greater than nectar, because it is neither liquid nor solid; it has neither sweetness nor smell; it can be secured by any man through mere recollection. The joys of the world appear worthless at the hearing of this discourse and calmness of heart is automatically established. The very idea of life and death fades away and happiness spreads really both internally and externally. Even if this nectar were secured incidentally, it has the most far-reaching effect. Why should I, who have You near at hand, say I had enough. Your name is dear to me and I have You before me. You have also affection for me. I am feeling an indescribable happiness and I am anxious to hear again and again, the description of Your forms. The sun is never stale. Nor is fire ever impure. Nor are the running waters of the Ganges ever still. Your discourse is like Brahman, in the form of sound personified standing before me. It is like the flowers of the sandalwood, so difficult to secure.

Shri Krishna says **to Arjuna :** The forms that I assume are infinite. They are so many that I am unable to tell them Myself, as a man is unable to tell the number of hair on his body. I do not know My stature or extent. I can, therefore, delineate only those of My forms, which are well-known. If you can fix a few of them in your mind, you will be able to guess the others in the same manner. When you get a seed, you may be said to have got a tree, which will grow out of the seed, The owner of a garden meets with no opposition, when he takes fruits and flowers. If you therefore gradually know My principal forms, you will know the universe. I am limitless. Even the most extensive thing, viz., the sky, is contained is Me. I am the soul in every living being. In his body, I am the heart and the skin which covers everything. I am the beginning, the middle and the end of all living things. The cloud has got the sky under it, inside it, upon it, everywhere. Being created in the sky, it remains in the sky, and when it comes to an end, it is still in the sky. So am I, the three-fold condition of all things, viz., the origin, the maintenance and the end. The contemplation of My forms will enable you to realise this infinity an~ omnipresence. I am Vishnu. Of the luminous articles, I am the sun with rays of wonderful light. Out of the Maruta (wind), I am

Maricha. Of the planets in the sky, I am the moon. Of the Vedas, I am Sama Veda, and of the' gods (Devas) I am Indra, the brother of. the wind. Of the senses I am the eleventh, viz., the mind, and I am the life force amongst living beings. Of the Rudras, I am Shankara, the enemy of Madana. Of the Rakshasas, I am Kuber, the friend of Shankara. I am the fire contained in the eight Vasus and I am Meru, the highest amongst the towering mountains. I am Brihaspati, the prime minister of Indra, the eternal seat of all learning and the best of the priests. I am Kartikeya the greatest of generals, born in the womb of Kritika by contact with Agni and from the limbs of Shankara. Of things holding water, I am the ocean. Of the great Rishis, I am Bhrigu, the seat of penance (Tapas). Out of all spoken things, I am the word, which contains the truth. I am also the syllable Aum, which is produced by austerities and which is recited in every sacrifice, which is described in the Vedas as Para Maya dana, which purifies acts of duty, to utter which it is not necessary to take a bath in the rivers, and which is the highest form of recitation as an offering to the Supreme. Of the immovable mountains, I am the sacred Himalaya. Of the various trees which fulfil desires, amongst which the Parijata and the sandalwood are well-known, I am the leading tree, viz., Aswatha (pipal). Of the divine Rishis, I am Narada. Of the Gandharvas, I am Chitraratha. Of the Siddhas, I am the leading Kapila-Acharya. Of horses, I am the famous Uchchaisrava. Of the royal elephants, I am the Airavata. r am the nectar, which is supreme amongst the liquids and which is secured by the Devas from the churning of the milky ocean. I am the sovereign, to whom all people are subject and to whom all offer their obedience. Of implements of warfare, I am the Vajra (thunderbolt), which can be only handled by Indra, who has finished a hundred sacrifices. Of cows, I am the Kamadhenu (cow of desire), and passion, which gives birth to everything, is Myself. Of the ordinary serpents, I am Vasuki, and of the cobras I am the Ananta Shesha. Of the water deities, I am Varuna, the lord of the westerly direction. Amongst the ancestors, I am the spiritual ancestor Aryama. I am Yama and Dharma, witnesses of the acts of all living beings, who keep account of the good and bad actions of the people, who watch the mind and the body of living beings and who reward them according to their deeds. Of the demons, I am Pralhad, for which reason he was not overcome by

their Satanic nature. Of the destroyers, I am Maha-Kali, the great destroyer. Of four-footed animals, I am the leader, viz., the lion. Of the birds, I am the great eagle. Amongst those that have motion, I am the wind which can envelop round the world in less than a second and which can surround the seven oceans at one bound. Of the warriors I am Rama, who was famed in the Treta Age in the cause of righteousness with no other weapon than his bow, who made an array of the heads of the brave Ravana on the Suvela mountain and offered them as oblation to the spirits, who were shouting "victory, victory", who restored the prestige of the Vedas and re-established them and who shone like another sun in the Surya Vamsha (race), who was the husband of Sita. Of water animals with tail, I am the crocodile. Of the rivers, I am the river Ganges, the leading river in the world, which was swallowed by Janhu, when it was being brought down by Bhagiratha from heaven.

The full description of My forms would take several life periods. If one desired to have all the planets and stars of the sky, the best thing for him would be to roll up the heavens in one bundle. If one wanted an estimate of the atoms constituting the earth, he must take the entire globe in his own hand. In order to know fully My extent, a man must know Me first. If a man wanted to put flowers in the branches of the trees at the same time, as in his own hand, he would have to uproot the entire tree and turn it over on his palm. Similarly, if a man desired to know all My forms without exception, he would have to know in the first instance My pure form. For this purpose, fix the fact in your mind that I am all enveloping. I am the beginning, the middle and the end of the entire universe and constitute it in the same manner as warp and weft constitute the cloth. If this omnipresence is realised, there is no object in fixing attention on the different forms. Nor has any one the time to go into these details. But as you are anxious to hear some of them, I would tell you. Amongst the various branches of learning, I am spiritual learning (Adhyatma- Vidya). I am the oratory of the debaters, which would never stop on account of the impossibility of reconciling the various schools of thought. That spirit of speech, which arises in debates and discussions, which increases as soon as it appears that a decision is reached, which

stimulates the logic of the hearers and which gives scope for beautiful language, is Myself. Amongst the alphabets I am the letter" A." Of the compounds, I am Dvandva (union of two). I am the destroyer (Kala), who consumes everything from the meanest fly to the highest, the destroyer, who ends the entire world including the mountains Meru and Mandara and who turns everything into water at the time of the great destruction, overcoming all powers, eating up the wind and in whose interior the sky is easily contained; such god of destruction, whose prowess is immeasurable, is Myself. I am the creator of the universe. To all living beings I give life and I maintain them all. I am also the death that destroys. It may be a matter of humour, if I were now to tell you the seven feminine forms, which I have. I am fame, ever new, and I am prosperity, accompanied by generosity. I am speech, which adorns the throne of justice, and which pursues the path of thought. I am memory, which recalls objects of the past. I am the intelligence, which is diligent in search of one's welfare. I am also firmness and forgiveness. The seven great impulses with feminine names are in this way My forms. I am Sama veda of all the Vedas and amongst the rhymes, I am the Geriatric, the highest incantation. Of the months, I am Margsirsha. Of the seasons, I am the spring, which brings forth plenty. Of the methods of defrauding others, that which is called gambling is my Vibhuti. Remember, that I am the light of all things, which have lustre and I am that easy success, which accrues to all human beings. I am the activity of activities, in which abide dean and honest intentions. I am the truth of those, who are resolved not to abandon truth on any account. I am the foremost of the Yadavas. He, who was born of Devaki and Vasudev and who went to Gokula for the Gopis and who destroyed the Rakshasi Putana on the pretext of sucking her, is Myself. He, who removed all the Daityas from the face of the world, even before the expiration of his childhood and who put to shame Indra himself by holding on his hand the mountain of Govardhana; who removed the misery of the river Yamuna and who saved Gokula from fire and who maddened the Brahmadeva over the matter of the calves in the first part of his youth, and who destroyed the insolent demon Kansa is Myself. What is the use of saying this any further? You have heard some of these things and seen them. He, who has shown

his bravery amongst the Yadavas, is My form. Amongst the Pandavas, who claim their descent from the moon, I am Arjuna. You pretended to be a Sanyasi and eloped with my sister Subhadra, but I am not angry with you, because you and I are identical. Of the sages, I am the great sage Vyasa and of the poets, I am the leading poet Ushana. Of punishments, I am that which is even-handed for all from the meanest fly to Brahmadeva. I am ethics, the foremost of the Shastras, which follows the teachings of Dharma in a discriminate manner. Of the methods of concealment, I am the invincible Mauna, viz., virtue of silence, before which Brahmadeva himself bends. I am the wisdom (Dnyana) of the sages. It is as impossible to speak of all My forms, as it is to count the drops of rain on the blades of grass on the face of the earth or the number of waves in the ocean. I have described a few of them, as you expressed a desire to hear about them. Very briefly, realise that I am the seed, from which emanate all human beings. Hence make no distinction between the rich and the poor. Eschew all feeling regarding the high and low and regard all things as My form. Remember again to look for My form, wherever you find' magnificence and sympathy. There is only one orb of the sun, but it lights up the whole heaven. Similarly do not regard him, whose behests are carried out by everyone as either alone or poor. The Kamadhenu (the cow of desire) does not carry with her all that she can bestow, and yet she gives promptly whatever is asked of her. Similarly all magnificence is contained in My forms. Wherever many men obey one, you will find my form. But be sure not to keep in your mind the distinction between the high and low, as it is a great error. The entire world is nothing but Myself. Setting up a distinction would be a reproach to your intelligence. You can get nothing out of churning ghee, which is itself a product of churning. It is no use boiling nectar to make it concentrated. The wind has neither the left nor the right side. An attempt to distinguish the front and back will only hurt the eye-sight. In My form, there is no room for distinction of high and low. My forms are infinite. Even a small particle of Me can envelop the whole universe. Therefore devote yourself wholeheartedly to Me, abandoning all feelings of separateness (distinction). Thus spoke Shri

Krishna, the radiator of all wisdom (Dnyana) and the companion of the solitude of the sages.

Arjuna says to Shri Krishna: You are asking me to eschew distinction. This speech of Yours indicates, that there is such a thing as distinction and that we are making it. I, who am ignorant, cannot argue with You and my ignorance will disappear in the same manner, as darkness disappears, when the sun rises, though the sun has not warned darkness. If a man utters Your name once or hears it, then from his heart the feeling of distinction would disappear. When I have secured Your very presence here, how can I see any distinction anywhere? Who will feel hot, when he enters the orb of the moon? You, however, know best and You say what is proper.

Shri Krishna says to Arjuna : What I said was to test you, but I find that you have grasped the secret of My different forms.

Arjuna says to Shri Krishna: I know nothing about all that, but the whole world seems to be filled up by! You. What I now want is that, which has been born in my mind, should abide there to express itself outside. I now desire to see the whole universe in You with my two eyes.

CHAPTER ELEVEN.

Arjuna says to Shri Krishna: You have discoursed on that mystery, which is difficult to put in words. When the five elements merge in Brahman, the feeling of separateness of the individual (Jiva) and the illusion (Maya) is destroyed, and Your final form is achieved. You have, through favour of me, laid bare to-day the spiritual wisdom not to be found even in the Vedas. Just as a miser would show his secret treasure only to a privileged friend, You have given me to-day that, for which the Lord Shankara gave up his prowess. But, even this talk of giving and taking offends the idea of unity (because there are two entities). I was in error, and You have saved me. In reality, there is nothing in this world except Yourself, but it is through the result of one's past actions that one is absorbed in the idea of 'I' (self). I used to think that I was the great Arjuna and the Kauravas were my relations. I was worried about the sin in killing them, but You have awakened me from this nightmare. I now know, that my fears were imaginary. I was seeking to quench thirst by waters of mirage, and I was trembling at the touch of a toy serpent made of cloth. I was like the lion about to jump in a well on seeing his own reflection there. I was

obstinate. I was stupid. You have saved me. You have restored intelligence to me. With all humility I declare, that You have destroyed my un wisdom. I have entered the temple of Your favour, and I am drinking the sweet juices of spiritual wisdom. I swear by Your feet that I have found the path. 0 Lord of the lustre of a million suns, I have heard from Your mouth to-day the secret of Prakriti (Maya), from which all beings are produced and in which they all merge back. You have disclosed to me the final condition of Para-Brahma. I have seen Your impenetrable greatness, which is the final goal of all paths to be reached through self-realisation. When clouds disappear, the sun is seen distinctly, and, when moss is removed from the surface, clear water is visible. A sandal tree can be embraced, only after the coils of the serpent are removed. A treasure can be secured, only after the ghosts that have been haunting it, have been laid low. You have destroyed the skin in the form of Maya, which was covering up wisdom. I have one more desire. If through any false idea of modesty, I were not to mention it to You, to whom I should mention it, 0 Lord? Where am I to turn, if not to You? If creatures of the water thought of the obligation of water, or, if children hesitated at the time of sucking, what can save them?

My heart has found peace in the realisation of things,' which You have mentioned. The three worlds take birth and are merged back in Your form, through Your will. From that original form, You descend in order to achieve a certain end, and You revert there after having achieved that object. I have heard by my ears of that impenetrable form of Yours, praised by the Upanishads, contemplated by the Yogis, and firmly adhered to by Sanaka and other sages. My greatest ambition at the moment is, that I should see with my eyes Your entire universal form (Vishwarupa). I know, this is my most cherished wish, and this is what I seek most, even if it is doubtful whether I am fit for this favour. I am like the patient, who cannot analyse his own disease. Intense desire often makes one overlook his own unfitness. A thirsty man thinks, he can drink the whole ocean. My shortcomings cannot check my desire. Just as the mother knows, what is good for the child, I have to request You to do, what is proper. If You think I am not worthy, please say so. What is the use of the greatest music to a deaf man? No amount of rain can benefit a rock. For the blind man, a light is useless. I rely on Your generosity, which knows no bounds. You have the power to show it to me in a manner which is terrible, or, in a manner which is bearable. You have given salvation in the past to all, who approached You, even to Your enemies. Your gift

of salvation has been known to reach those, whose deserts were not apparent. All, who are in the grip of trouble, turn to You as a final resort. You have returned injury by obligation. You are generous even towards the unworthy. Any pretext is good enough for You to secure for Your devotees union with Your true form. Will You turn me away? How can the calf of the cow, which gives milk to the whole world, remain hungry? I want You to make me worthy of You.

Shri Krishna says **to Arjuna:** Your desire shall be fulfilled. See My form. You asked for only one. I want you to see the multiple form, in which everything is contained. All beings and entities are there; the lean and the fat, the short and the tall, the tame and the wild, the active and the quiet, the indifferent and the efficient. Some of them are delusive, some cautious, some hasty, some patient. Some are miserly, some are generous, some are sharp tempered; some are peace-loving, and others full of vanity. The resigned and the cheerful, the noisy and the silent, the subdued, the tumultuous, the overjoyed, are all there. You will find there the genial, the greedy and the indifferent. You will find there those. that are asleep, and those that are awake, the happy and the unhappy, the armed and the unarmed, the terrible and the compassionate, the monstrous and the symmetrical, and those that are absorbed in worldly life, as well as those that are absorbed in Yoga. Some praise, some attack, some are mere witnesses; some of them are large and some of them small. You will find there an infinite variety, some with big lustre, and some in variegated colours. You will see those, that are red like heated gold, and others that are reddish all over, of the colour of the sunset sky. You will find some beautiful adorning the world, as if it were set with jewels.. The red of twilight, the white of marble, the blue of the clouds, and the dark of lampblack will be discerned by you in them. Green and every other shade of colour will be seen there. In the same manner, you will find the difference of shape. Some are beautiful like the god Cupid (Madana). There are others, that are stout and genial. There are others, who are thin and cruel. You will find long necks, large heads and many different sizes of limbs in this limitless mass of forms.
When I open My eyes, the sun and the other gods are produced.

When the eyes are closed, they melt away. When I take My breath, it comes out like fire, from which the eight Vasus are born. At the corner of My eye-brow, when there is an indication that I am angry, the eleven Rudras are produced, and when I am appeased, the Ashwini Kumars take birth. From My ears emanates Vayu (wind).

In this manner, from their respective place, come gods and supermen and all beings. The description of all these could not be encompassed even in the lifetime of the Creator (Brahmadeva). See this wonderful form of Mine.

You will see here, at the heart, the origin of the universe, and everything else spreading out there from, as leaves on a tree. You will see all things, as they are seen in a ray of the sun, admitted from a slit in a wall into a dark room. At the joints of the limbs of this universal form, you will see the activities of the Creator. In the spread of the limbs, you will find the spread of this world. You will have no difficulty in seeing any particular thing, which interests you in the world.

[Arjuna was standing still as before, anxious to see what was being described, but he could see nothing. It was like holding a looking glass in front of a blind man, or music before the deaf. H was all beyond his physical senses, and could be seen only with the eye of wisdom. The Lord, therefore, gave Arjuna the divine sight, and by moans of this Arjuna entered realisation. Shri Krishna served Arjuna as a woman serves the man she loves. Whatever he asked for, he received. The goal of all Samadhis was in his hands. When the Lord helps, good fortune knows no bounds. When the illusion from Arjuna's mind disappeared, the lamp of the prowess of Brahman was lighted. The various Avatars of the Lord appeared to him like mere waves on the ocean of the universe, and the universe itself appeared like a mirage in the rays of the light of the Lord. On an area, which knew no bounds, many forms, movable and immovable, were visible. All things became wonderful, and Arjuna found himself to be the sole spectator. The sky had disappeared and had joined up with the unde.rworld. The sense of direction was gone. Like things in a dream, disappearing on being awake, the visible creation was gone. It was like stars and the moon, fading before the sunlight. The mind ceased to function as mind, the intelligence went out of control, and the strength of all the senses was directed towards the heart. Samadhi (deep contemplation) itself became still, concentration became intensified, and discrimination was disabled. Arjuna was happy at the beginning and his great ambition was fulfilled. Innumerable faces appeared there, each more beautiful than the other. In the mouths of these faces, Arjuna found myriads of armies marshalled for a fight. They were, like the mouths of death, terrible fortresses of fear, or open burning places of the great fire of destruction. Though terrible, they also appeared compassionate to Arjuna. Even when he was looking on with the eyes of wisdom, he found the array of these faces endless. He turned towards the eye of these faces,

which were like a vast constellation of lotuses of full blossomed and variegated colours, each of them as lustrous as the sun. Glances from these eyes appeared like lightning. He turned further, and, at the wonder of one limb, he began to anticipate the wonder of the other limbs. As desires began to be fulfilled, like arrows from the quiver of the Lord Shankar a invariably hitting the mark, it was like indelible writing of Providence, always coming true. Arjuna was looking on this universal form in all its magnificence, which was really like Para-Brahma ornamenting Himself with ParaBrahma. With the direct sight of wisdom, he noticed forces, which were powerful enough to destroy the flames of Pralaya (the great destruction). The Lord Himself constituted the limbs, and the ornaments, the hand and the implements held in the hand. He constituted the whole universe. Stars could be smashed into pieces by the rays of the Lord's lustre. Fire itself, being unable to bear the heat, was seeking shelter. Arjuna saw, as it were, rolling waves of the great poison, or a forest of thick lightning dashing towards him with great speed. Then Arjuna could not bear to look on. Arjuna lowered his eyes and saw Lakshmi, the seat of all accomplishments, on a bed of beautiful lotuses. He saw many flowers and rare garlands. Like heavens enveloped in the rays of the sun, and Meru mountain covered with gold, he visualised a yellow garment hanging from the waist. Before his eyes appeared the besmearing of the sandal all over this body, like camphor sprinkled over Shankara, mercury covering the mountain Kailasa, and like the sky covered with the moon spread out. Arjuna further visualised the excellence of that fragrance on this universal form, which adds lustre to all illustrious things and mitigates the heat of all cosmic phenomena. Though he was looking on, Arjuna was not quite sure whether the Lord was asleep, or standing, or where He was. When he opened his eyes, he found the universal form around him, and then when he closed them, he found the universal form inside. He saw innumerable faces in front of him, and when he turned round, he found the same on the other side. He could see the same phenomenon with his eyes open as well as closed. The result was the same, whether he looked on or whether he looked away. Hardly had he got accustomed to one wonder, than there was a fresh wonder awaiting him. The favour of the Lord, Who has His face everywhere, enabled Arjuna to see every form. The spiritual sight granted to Arjuna was perfect. Neither lamps nor sunlight was necessary to make things visible. The lustre of the universal form could not be rivalled, even if twelve suns were joined at the end of

the universal age, or, if a million suns were to shine simultaneously. If all lightning were collected in a single flash, and if the whole equipment of the universal fire of destruction of ten kinds were linked together, it would still come nowhere near the brilliance of that universal form. The universe appeared to Arjuna like innumerable little homes built for themselves by ants, or like particles of earth on a mountain. The heart of Arjuna began to experience spontaneous peace. The idea of duality, which was still lingering in his mind, disappeared and suddenly his heart found final union. His outer limbs became motionless. His hair stood on end over the whole body, like little blades of grass. Perspiration began to ooze out of the pores of his skin. Just as a bud of lotus begins swaying in the water, when a bee has been imprisoned inside, the body of Arjuna began to quiver on account of the inner happiness. The removal of one layer of camphor discloses another layer of camphor inside the tree. Tides of happiness began to flow in the mind of Arjuna. He obtained the sovereignty of the joy of Brahman, after subduing the eight Satvika Bhavas (eight-fold physical sensations). The feeling of duality was, however, deliberately kept up by the Lord Shri Krishna in order to enable Arjuna to have the experience].

Arjuna says to Shri Krishna: 0 Lord, through Your great favour, I, who am a common person, have been enabled to see Your universal form (Vishwarupa). You have done a great thing for me in making me realise that of this universe, You are the one support. Like herds of wild animals seen at various places on the Mandara Mountain, I see different worlds in Your body. Like constellations of stars in the sky and shoals of birds on large trees, I see in Your body the heaven inhabited by the gods (Devas). I see here the five elements and all the living beings produced there from. I see the spiritual world and Brahmadeva, the great Creator, residing on one side of it, and Mahadev, the great Destroyer, residing on the other side. 0 Lord, I find the families of all the sages, and I see not only the upper but the lower worlds. I visualise Your limbs as walls, on which all the fourteen worlds have been drawn out. I see on that picture the dwellers of all these worlds. It is a matter to me of unfathomable wonder.

By means of the spiritual insight given by You, I discern that the whole sky is like a small sprout springing from your hands. I have seen that all the operations of the universe are being performed at the same moment by You, by means of only one of Your limbs. Like fruits on the tree of Para-Brahms, I see innumerable faces on innumerable heads and endless rows of eyes. I see everything in heaven and on earth and in the lower worlds. I see

You containing all the space. I do not know, where You have come from, where You are standing or sitting, which mother has given birth to You, or what kind of dwelling place You have. When I think of Your appearance and age and of what is beyond You, or what is Your means of locomotion, I find only one answer, viz., Yourself. You are without origin neither standing nor sitting, neither tall nor short, neither in heaven nor in the lower world. Your forms are only comparable to Yourself, 0 Lord. Your age, Your back and front, everything pertaining to Yourself is Yourself. After repeated search, I find only this answer. I find many forms in Your form, just as there are rolling waves in the ocean. You are the tree, and the different forms are the overhanging fruits. You are the earth, and the different forms are like the articles, which the earth supports. You are the sky, and the different forms are like the stars suspended there from. In each individual form, I find further the three worlds produced and destroyed. These numerous entities are in Your universal form, like hair on an ordinary human body. You, Who maintain this entire universe in this manner, Who are You and to whom do You belong? The moment I ask this, I find You to be my charioteer. Though all-pervading, You assume different shapes, as a matter of favour to Your devotees. Out of kindness to me, You have assumed Your small human form, which I can embrace with my two hands, but it is through the defect of my vision that I have hitherto regarded it as common. With my spiritual sight, I now sec things as they are. I see Your real greatness. I see You assuming the universal form. The crown, which You were wearing then, is the same as the crown You are wearing now, but I did not see its lustre before. You have the same implements in Your hand, and I can identify everything else about You. I am not worthy of the great mystery, to see which You have given me the privilege, and I am surprised at my own temerity in seeking what You have disclosed to mo. I am unable to determine, whether what I see before me, is the universal form. I am immersed in the wonder of the sight, before whose lustre the light of fire pales, and the sun is like a glow-worm. The brilliance of Your universal form could be gauged, if an ocean of great light were to overflow over the world, or, if the sky were to be covered all over by lightning. I am appalled in spite of the spiritual sight. I am afraid in spite of the eyes of wisdom.

You are indestructible, 0 Lord, You are beyond the syllable "OM." You are the One, Whom the Vedas are searching. You are the root of everything, and You are the seat of all the treasures of this world. You are immutable, You are unknowable, You are

indestructible. You are the soul of religion. You are firm, without a beginning. You are ever the same, outside of the thirty-six elements. You are the only independent entity, self-contained. Fortified in Your own power, You are limitless. In Yourself, You constitute the innumerable hands and feet that are found in this world. The sun and the moon merely signify your glances, indicating the play of anger and triumph. You can be angry with one eye, and You can support, favour, and nourish with the other. I see You like this. My feeling is like that of a bird about to fall in a fire, when I look at some of the faces, in which the tongues are licking the teeth and the jaws. I feel the warm breath emanating from Your mouth and the lustre of Your splendid body. It seems to me, that everything is about to come to an end. You have enveloped everything within Yourself, and I am filled with amazement, that at any moment the whole thing might be sucked in. The universe might be drowned in a sea of light. I cannot keep looking on any more. I am already tired, and the expanse of the universal form seems to be limitless, Your lustre is unbearable. I am not merely uncomfortable, but I find it difficult to keep alive. Fear assails me like floods overflowing a region. Calamity seems to have gripped the three worlds. Realising Your greatness, I should have no fear, but I do not secure joy from what is visible to; me. When I had not seen this universal form, I found the world attractive, but I am now distressed and my mind is agitated. I have seen You, but I am unhappy, that I am unable to embrace You. If I were to turn back, there is the world with its endless troubles waiting for me, and if I were to go forward, I have not the strength to put up with this unbearable sight. I find not only myself, but the whole universe, now troubled and agitated by this dilemma. It is a difficult problem to face. A man, who is scorched with fire, must not be frightened at the waves of the ocean, towards which he turns in order to get cooled, and yet this is the condition of myself and the whole world. Even those sages, who have destroyed the .seed of all their actions and who are offering prayers now to You with deep devotion, seeking spontaneously to unite with You, are frightened at Your universal form. From the ocean of error and from the network of the pleasures of the senses, and even from the attraction of heaven, they seek release. They throw themselves at Your mercy and await Your favour. The Rishis, the Devas, and all other spiritual beings are offering prayers to You, saying 'Swasti,' 'Swasti.' There are the Rudras, Adityas, Vasus, the Devas, Sadhyas, Vayu, Maruti, Pitras, Gandharvas, Yakshas and Rakshasas. There is Indra and there are the Siddhas. All of them have moved out of their respective plane, anxious to see Your universal form.

They bend their head, and cry 'Jaya,' 'Jaya.' They fold their hands and touch their head. This sight is the final fulfilment of eye-sight. It is the dawn of happiness for the mind. On every side where one turns, one finds Your universal form, concentrating upon all essentially destructive phenomena. On some of these faces the teeth appear like lions peeping out of their caves, or like evil spirits dancing with joy in the darkness of the night of destruction. Time, the great destroyer, and death itself are, as it were, out on a campaign. Creation itself is like a struggling plant on the shores of the river of destruction, which is in flood, The destructive energy of the cyclone seems to be multiplied a thousand fold, and death itself is stalking abroad in anger. I am referring to the fear in the hearts of other people, but, to tell you the truth, I am myself afraid. I, the brave Arjuna, who did not know what fear was, am trembling all over. I find in this terrible Vishwarupa, which would frighten fright itself, indescribable destruction. Some of the faces, which are of different size and colour, would eat away the sky and the wind in one mouthful. The great destruction has begun. I see the paralysis of the wind, sucking in of the ocean and the fire of the forest. If death tried to destroy death, it would not be worse. I find the great tongues in the mouth idle at the moment, but capable of consuming instantaneously the whole universe. I see in the same manner all the other terrible limbs. I am in terror. I wanted to see the universal form, but I can bear nothing more. Why have you created this? I am not worried about my body, but I am worried about the life inside. I feel humble. Nothing is left of my pride, and my intelligence is wandering. This fear has penetrated deeper, to that which is separate from all these physical things, viz., the immutable inner soul, which ought to be nothing, but an embodiment of pure joy. I did not anticipate this extraordinary effect. I did not expect that this sight will be so terrible as to frighten wisdom itself. I am so afraid that I cannot now be Your pupil. Though I am trying, I have lost my fortitude, and I am abject. Instead of clearing my mind, You have actually created a greater puzzle. My poor soul, which was in search of peace everywhere, has not now any resting place left. The destruction, which is rampant in the universal form, has in its grip all living things. I see a flood of anger pouring out of those faces. I have lost my sense of direction, and I have forgotten myself. I feel unhappy. Kindly hold back this terrible form from me. Had I known this earlier, I would have avoided the very topic. Please protect me, 0 Lord, You are indestructible and protector of everything. Save my life by withdrawing this destructive form, and make

it invisible to me. You are the Lord of all the life of the universe. o Supreme One, be pleased to withdraw Your Maya, and save me from this frightfulness. This is my devout prayer. I have faced death on previous occasions, but this is far more terrible than death. If the protector were to destroy, where will life be? Is it not an irony of fate that, in seeking for peace, I have reaped trouble? I see one of these terrible mouths about to swallow the world, including all the armies and the heroes of the family of the Kauravas. It does not appear, as if anyone will survive to tell the story. I find battalions of artillery, infantry and elephants being dragged in and crushed. I find millions of weapons being swallowed up. The truth-loving Bhishma and the great sage Drona, I see walking into the mouth of death. I also see the great warrior Kama doing the same. Alas! how mysterious is the action of Providence that harm should result from the favour of the Lord. It appears that the mind runs after that, which is going to happen, and I cannot avert the infamy of being the cause of the death of these.

[Arjuna said this, not knowing the intention of the Lord to destroy his illusion. Arjuna did not realise that nobody could destroy anybody, and was, therefore, afraid of the phenomenon of continuous universal destruction.]

Arjuna says **to Shri Krishna:** Like clouds rolling into one another in the sky, I see the two armies simultaneously entering Your mouth and neither of them coming out. Just as a camel ruminates sprouts in his long neck, this universal form is swallowing them up, including their jewels, ornaments, etc. Though I see their bodies destroyed, I see their personalities survive. I do not understand. Is there no other end for those, that have been born, except to walk spontaneously into the mouth of death. Is creation made, in order that the Creator Himself should destroy? Not only the common beings, but the Devas are also part of this cycle. As for ordinary animals, the process of their creation and destruction appears to be almost instantaneous. There is a continuous stream of them, moving up to the same route, making a ladder of day and night. Like moths disappearing in the big flame of fire, like drops of water evaporating on hot steel, they go, and the process does not seem to abate. This great death seems still unsatisfied. I wonder what will happen, when nothing can remain, where the whole ocean forms only a single mouthful, and a large mountain is like little fingers of food (for children). The process seems to have intensified the intention of destruction. Like passion, it grows on what it feeds. The greater the amount of. wood put in, the greater is the fire. Why

are You so greedy, 0 Lord? All this universe does not seem to suffice, even for one of Your mouths. How will You feed the endless rows of others? If there is not enough food, why are those mouths there. Like a little deer caught in a big wood fire without any means of escape, this world will be destroyed. A weapon does not know the destructive effect of its sharpness. Nor does poison know that it can kill. Is this terrible form of Yours aware, that it is terrible? If there is one Soul pervading the whole universe, how is it that You Yourself are destroying this world. As for myself, I am despaired of my life. Please tell me the worst, that is going to happen. I entreat You humbly, as a protector, not to expand this terrible form any further. 0 Lord, Creator of the three worlds, and the final goal of all prayers, I put my head at Your feet. I entreat You, 0 Great One, I want the peace of my mind. I want to know, who You are, why You assume this terrible form, why You are armed with implements of death, why You are angry, and why You frighten me?

Shri Krishna says to Arjuna:, If you wish to know, who I am, and Why I am so terrible, I will tell you that I am death in person. I have opened My mouth to destroy this world, and I will do so, saving only those, whom I love. The world and all these armies will go like a drop of butter in roaring fire. These armies are defiant, claiming superiority to death itself. Their ambition extends not only to the earth, but to the sky and the wind. Their speech is harsher than sharp weapons. Their pomp is greater than that of fire, and yet they are no more real than the warriors in a painted picture. It is not an army. It is a serpent made of cloth. It is a doll, covered with ornaments. These warriors are as harmless as kings on a canvas. As I have already destroyed the life in them, they are now like puppets (in a Punch and Judy show). Once the thread is broken, the dolls cease to operate. To destroy them now, when their life is already gone, is the easiest thing. It is for this reason that I have asked you to be wise and to do your duty. You may even get the credit of having destroyed these armies. Nor will it be an empty glory, as there is also a kingdom at stake. You will be merely the final cause. Do not hesitate to face Drona, Do not be afraid of Bhishma. Do not worry about raising your arm against Karna. All these armies are like lions in water colour, who can be wiped out by a single stroke of a wet hand. I have destroyed the illusion for you of the assembling of the army and the actual fight. You have seen them dying. What is now left is mere dry husk. Kill those, who are already destroyed. Do not leave any room for regret. The mark has already been fixed. The shooting of the arrow from it is a small matter. You will get fame, which will travel from mouth to mouth and go down to history.

Arjuna says to Shri Krishna: If you say You are death, how can that be, when it is Your duty to protect the world? How can You take away youth from any man before it is time, and put old age there? How can there be sunset, before the four Praharas (twelve hours) have gone? The cycle of the three-fold conditions, viz., creation, growth and death is there, inevitable and eternal. The universe, therefore, survives. If You say, You will devour everybody, how can I believe it?

Shri Krishna says to Arjuna: The life of these two armies is finished, and I have enabled you to see it They will die at the moment of their death.

[Just at this moment Arjuna saw the armies as they were before. Then he was filled with amazement.]

Arjuna says to Shri Krishna: Now that I see this world, in its previous condition, I know that You hold the threads of the universe. You are the Great One, Who can help those that are drowned in the ocean of misery. Constant remembrance of this truth gives joy to my mind. It brings happiness in my eyes. You curb the evil ones, and You save the universe, protecting those, who seek Your protection. The wrongdoers of this world, 0 Lord, are afraid of You. All beings, human and superhuman, everything movable and immovable, bend their heads in joy. It is unnecessary to speculate, what they could do otherwise. It is spontaneous on their part. Just as there is no darkness after sunrise, so You are the abode of all lustre, and at Your sight, all evil goes out. I never realised Your greatness before. I saw it with my own eyes. The creation, which expands, and the Maya, which sustains this world, are all Your doing. Your prowess is boundless. So are Your merits. 0 Supreme Lord, Your equanimity is unbroken. You are indestructible, self-sufficient, beyond what exists and what is non-existent. You are the seed of the dual principle, viz., Prakriti and Purusha. You are on the other side of illusion (Maya) of the visible world. You are without beginning, You are the Great One. You are ancient. You are Yourself, 0 Lord of the worlds. You are the only place for resting. You alone know, what has happened in the past and what will happen in the future. You are the one, who give meaning to the scriptures (Sruti) . You alone constitute perfect happiness. You are the support of Maya, which pervades the universe. You are all highest, supreme. You are the final goal of all. At the end of the age, all visible creation finds its way into Yourself as Brahman. You are self-contained. You are the origin of the three worlds, o Indescribable.
of these two armies is They will die at the

You are in all things and in all places. Accept my obeisance. You dwell everywhere, 0 Great King. You are the god of death, who punishes, and You are the fire inside all living beings. You are Varuna, and You are Chandra. You are the supreme ancestor even of the Creator (Brahmadeva). I bow to everything whether it has form or not, because You dwell in it. Again and again, 0 Lord of the world, I bow to You. Again and again, I look at every limb and I bow to You. I have seen everything in that universal form. I bow to You, 0 Lord, I have seen all beings inside You dependent on You. I bow to You. I do not know what further to say in this prayer. I bow to that much of Your form that I can see in front of my eyes. I do not know whether, there is any middle or hinder part, but I also bow to that. You are in front and behind the world. It is impossible to count the myriads of forms which You possess. Therefore, I bow to all of them and to You, the Soul of all things. You are the ocean of endless prowess. You are the sky of skies. Dwelling in the heart of everyone, you pervade everything. As waves are constituted of water, everything is constituted from You. Therefore, You are near everyone at all times. You are All. I have been stupid, and, not knowing this greatness of Yours, have treated You with familiarity. I have used nectar for washing the floor, and I have exchanged the cow of desire (Kamadhenu) for a lamb. I found a mountain of precious stones, but broke them up, to prepare a parapet, and I used the wood of the most valuable tree to make a fencing round my farm. I have wasted my intimacy with You, 0 Krishna, for worthless objects. Even to-day in this mundane warfare, I have made You, Who are the embodiment of Para Brahma, my charioteer. 0 Liberal One, we sent You out for negotiations. 0 Lord of the world, we have used You for our petty purposes. You are the final goal of the Samadhi, which Yogis are trying to reach, and yet I have behaved badly. You are the origin of the universe, and yet I crack jokes with You. When I came to Your palace and You omitted the usual formalities, I was upset. I have taken liberties with You. I have turned my back on You. I have challenged You to a wrestling bout. I have fallen out with You over a game of chess. I have asked You to give me valuable things. I even tried to instruct You, though You are all-knowing. The extent of my faults knows no bounds. With my hands on Your feet (on oath), I now declare that I did all this through ignorance. To Your invitations, I demurred through pride. I have rested in Your apartments irreverently. I have shouted at You, 0 Krishna. I have thought of You as only a Yadava. I have obstinately checked Your movements. o Lord, take me to Your heart as a mother does her child, and forgive me all that I have hitherto spoken or done. The rivers

collect dirty water and move towards the ocean, but the ocean receives them all the same. 0 Lord, 0 Immeasurable One, I have come to You in submission. Forgive my faults.

o Supreme God, I feel Your true greatness. You are the origin of the movable and immovable world. You are the primeval preceptor, giving all meaning to the Vedas themselves. You are profound with equal attitude towards all living beings. You possess boundless virtue in every direction. You are unique and unequal. There is no one like You. Therefore, there can be no one greater than You. You are in this universe Yourself. Your greatness is indescribable.

Save me from my errors, 0 Lord. I did not .realise that You were the benefactor of the world. I even resented such respect being paid to You. You have allowed me to be praised in assemblies, where all the praises should go to You. I have spoken of You carelessly in the past. I have done this through ignorance and error, and now I turn to You for being saved. I am unfit even to make this request, but I speak to you as a child would speak to his father, getting bold through affection. Similarly, please bear with me. Formality is not possible amongst those, who have affection. Even from this point of view, please overlook my mistakes for the past. Just as a man meeting a relation would pour out his troubles to him, or a woman would disclose everything to the man she loves, I am offering this prayer to You. Further, it was at my own request, that You showed me the universal form. My ambition grew with Your willingness, to grant my desires. You have yielded to my fancy, and You have even gone beyond, and, instead of drops of nectar, You have sent showers. That, on which the Upanishads are silent, and which has not even been heard of by the highest sages, has been witnessed by me. This realisation is beyond the scope of intelligence. It cannot form the subject of discussion. All I can say is, that my mind is full of joy, but, what is uppermost in my heart now is to be near You and talk with You in Your original form. In the Vishwarupa, I do not know where to turn and where to address myself. Of this phenomenon, I am frightened. Please, therefore, abate this and restore joy to the world. I am longing to see You as Krishna, and when I do so, I shall realise the object of every pilgrimage, the purpose of every good act, the mystery of all the scriptures, and the goal of Yoga. 0 Lord of Lords, supporter of the universe, be pleased with my worship, and show me Your beautiful human form.

Shri Krishna says to Arjuna: No one has up to this moment ever seen what you have seen. No men have been ever known to achieve this sight. The performers of sacrifices (Yadna) are sent

back from heaven. Those, who pursue Yoga, grow fatigued in their efforts, before they reach there. Neither study, nor merit, nor the austerity of asceticism, can secure all the good fortune, which you have accomplished. In the moment of your good luck, entertain no fear. Nothing but good can result from this for you. Having reached an ocean of nectar, one must not run away for fear of being drowned in it. Having secured a mountain of gold, it would be stupidity to entertain anxiety, as to how it can be moved. If one were to secure a treasure, it would be idle for him to worry about increasing the weight of his luggage. One does not ask the moon to go away, or the sun not to rise, because there is a shadow. In the presence of rare and unique experience, do not entertain weak feelings. You are trying to embrace the shadow, instead of the body. You can entertain affection for My human form, but cannot hold with the universal form, which may be terrible and endless. I want you to act like the miser, who moves with his physical body, but his mind is always on the secret hoard, or, the mother bird, who flies everywhere, but whose heart is with her young ones in the nest, or, the cow, who grazes on the hillside, but is constantly thinking of the young calf at home. Outside devotion may be useful to secure peace of mind and one may turn for this purpose to the embodied form, but I must ask you to pin your permanent faith in the universal form. You will fear less in future. Direct your unbroken thoughts on this at all times. Now at your desire, I would revert to My human form.

Arjuna says to Shri Krishna: 0 Lord, I now see Your human form. You have done this as a mother persuades the child to feed at the breast. I was struggling with my hands in the depths of Vishwarupa, and I have now reached the shore of safety. I was like a shrivelled up tree, which has now been fed by the downpour of nourishing water. Confidence has been restored to me, like creepers of joy being planted in the court-yard in the shape of my heart. I am happy.

Shri Krishna says to Arjuna: You are stupid (in your devotion to My human form). Think of the universal form. A blind man has no notion of sizes, and if he touched the mountain Meru, he would still think that he was touching a little rock. This is ignorance of dimensions. Even the god Shankara, after the severest penance, does not attain the sight, which you have secured. Neither Yogis, nor Devas, nor superior beings in other worlds, reach this sight even in their dreams in spite of contemplation for a whole life time. There is no prescription in the Vedas. Nor can extensive charity or the performance of sacrifices secure this. The only means, by which it is possible to hold the universal form in one's heart, is endless unbroken devotion (Bhakti). This should be

single-minded. The dependence must be complete, as that of the rainwater, which must fall on the earth. It should be unbroken, like that of Ganges collecting all the water that it can take, moving towards the ocean and joining it. With such complete devotion, one must spread his affection everywhere to attain My form. He then becomes Myself. Like sweetness pervading the milky ocean both on the shores and in the centre, I pervade everything. Whoever, by devotion, destroys duality between himself and everything else, beginning from the smallest animalcule to the highest, being in whose heart faith has become firm, so that he seeks nothing in this world except Myself, reaches Me. Burning wood ceases to be wood and becomes fire. The darkness of the sky disappears, when the sun rises. With realisation, egoism disappears, and the feeling of duality is destroyed. Then Myself, he and everything else become one. The final unity is attained. Whoever performs his duty for My sake, dedicates all his acts to Me, and concentrates all his affection on Me, whose sole aim in this world and in the next is Myself, the purpose of whose life is to seek Me, who forgets self (Siva), and sees Me in everything, and is, therefore, friendly towards everything, who devotes himself unabated to Me, finds himself meeting Me, when this body full of the three-fold defects comes to an end.

CHAPTER TWELVE

Arjuna says to **Shri Krishna:** I was afraid of the marvellous sight of Vishwarupa, and desired to see Your human form again. You then warned me against devoting myself to Your limited personality. But, if the formless and the limited are both your personalities, the limited being attainable by devotion, and the formless by Yoga, are they not two paths leading to the same goal? The manifest and the unman fest are both stretched out from here. A bar of gold of one hundred touch is assessed on the same basis as a separate small piece. The standard, therefore, for the individual and the universal is the same. Merit, which resides in an ocean of nectar, is also found in a spoonful. I feel sure of all this, and would, therefore, ask You, whether the great universal form, which You assumed a moment ago, is Your real form, or, whether it was brought about in a playful mood. I should like to know, who is doing the better thing, those who pursue the path of devotion, or those who pursue the path of Yoga. The first set perform actions, dedicate them to You, and concentrate, their mind entirely into devotion of You. They carry in their heart at all times and with a singleness of purpose, Your image only. The other set, who pursue the path of Yoga with full consciousness of unity, seek Your form, which is beyond name and place, unmanifest and indestructible

Language cannot describe beyond what is contained in the single syllable" Om," and there could be no comparison.

Shri Krishna says **to Arjuna:** With the orb of the sun at sunset, the rays also disappear. A river increases in volume and velocity during the rainy season. The faith of My devotees, who sing My praise daily, increases in this manner. My devotees continue to direct their affection towards Me at all times, in the same manner, as the river Ganges continues to send more and more water in the ocean. They do not worry, whether it is day or night. Their highest ambition is to find Me in their heart. Every effort of their body, speech and mind, is to encompass this end. These are the supreme devotees, and they attain My position, which secures them the highest Yoga. The seekers after wisdom are also My devotees. They keep before their mind the realisation, that there is no separate existence, and they are part of the formless Brahman. They steady their heart and try to have this uninterrupted feeling of unity. How can physical senses attain Him, Whom the mind cannot contemplate, and Whom the intelligence cannot penetrate, Who is not easily knowable, Who is not found in one place, Who has no form comparable to anything, Who is perfect and all-pervading, Who exists at all times, and on attaining Whom the process of thought itself stops, Who contains within Himself what has happened and what will not happen, Who is both existent and non-existent, movable and immovable, Who has neither beginning nor end. It is only by rigid discipline, that the seekers after wisdom try to reach Him. They burn in the fire of renunciation the unruly armies of passion, and they control with firmness their senses, even when they are unarmed. They tie up the senses with the ropes of Yama and Niyama and lock them up in the cabinet of their heart. They establish the bulwark of Mulabandha on the foundation of the determined posture (Asana) in front of the door of life breath (Apana). They break off with hope, they tear round the coils of impatience, and they destroy darkness in the form of sleep. The seven elements they sacrifice in the fire of Mulabandha. They give an oblation to the six-fold circle (Shatt-Chakra) of the various heads of misery. Then they raise the pillar of Kundalini in the Adhar Chakra, which sheds its lustre right up to the head. By means of the control of the senses, they close up the nine doors, and in this way they secure the path of the Sushumna. They then dedicate all thought to the life force, to which they offer the oblation of the mind. The Ida and Pingala are then brought into unity. Then there is the shout of victory of Anuhata (Soham Swara). The Sushumna holds possession of the centre and by means of the carved staircase, the tower of the Brahmarandhra is reached. Then the

difficult stage of Makara is crossed, the region of the heart is left behind, and Brahmarandhra is attained. In this manner, in order to attain this Siddhi, the Yogis, possessed of mental equanimity, take to the necessary practices and lose no time about it. They reach Me, by exchanging their selves for the formless. Their task entails very heavy effort, and after all this effort they do not attain anything more (than what My other devotees get). Those who strive to attain Brahman, Who has within Himself the welfare of all the living beings, Who is unmanifest and self-dependent, without affection for Me, meet with many obstacles. They are tempted along the path by the post of Indra and by the dual enemies in the form of the plenty (Riddhi) and attainment (Siddhi). They experience the feeling of desire and anger frequently, and they are obliged to torture the body. They quench their thirst by thirst, they appease their hunger by hunger, and their arms are engaged night and day in measuring the wind (they eschew all possessions). During the day they expose themselves to the sun. Their only toil is the control of the senses. They keep association in discourse in a friendly manner with trees. Cold constitutes their bed, and heat constitutes their covering. They live perpetually in a house built with rain. Yoga of this kind is in short, a daily sacrifice. It is like the sacrifice of the woman entering fire alone. She enters not for the husband, not for fulfilling any family obligation, but merely as a daily dance of death. Can one swallow hot poison, more deadly than death itself? Will not the mouth be torn in an attempt to swallow a mountain? Those, who wish to attain Brahman through Yoga, are fated to undergo very great travail. Even if iron were reduced to small powder, it cannot appease hunger. The ocean cannot be crossed by means of one's hand. One cannot walk in the sky. No man can enter the battle and attain the world of the sun, without receiving a blow. A lame man cannot compete with the wind. A man, who is conscious of his body and whose egoism has not ended, cannot in this manner attain Brahman. All the same those, who have the temerity to attempt this and who move heaven and earth for this object, drag themselves into trouble. My other devotees, who go not after the unmanifest, but serve My form with worship and affection, do not really involve themselves into these hardships. Performing the obligations of their respective station, consciously employing the physical senses to do all things which are necessary, doing their duty at all times and keeping away from prohibited acts, they destroy the fruits of action by dedicating them to Me. Being active, they are still inactive. All feelings in their heart are directed towards Me and nowhere else, with the full concurrence of their body, speech and mind.

Absorbing ~e in this manner, contemplating Me at all times, they build a temple of Me in their heart by means of deep concentration. Their partiality being at all times towards Me, they push away from themselves the idea both of enjoyment on the one hand and of inaction on the other. They are not tied up with their families. Such single-minded devotion to Me in body, mind and life, secures the fulfilment of their aim. My attitude towards such devotees is comparable to the attitude of the mother towards the child, born of her womb. No matter who they are, I am at all times of day and night engaged in destroying the enemies of My devotees. It is as impossible for My devotees to be touched by the troubles of the world, as it is for a rich man's wife to collect alms. My devotees collectively constitute My family, and I would be put to shame, if their troubles did not subside. The whole world finds itself overcome by the waves in ocean of birth and death. This arouses My compassion. My devotees also being human, feel this fear. It is for this purpose that from age to age, I appear as an incarnation. The repetition by My devotees of My various names secures them life-preservers in this ocean. I place on rafts of contemplation, those who are unencumbered. Those, who have families, are put by Me on boats of prayer (Bhajana). The life-belt of affection is tied to their body and all of them get to the shores of salvation. I give fitness for the attainment of salvation to those living beings, who call themselves My devotees. They need have no anxiety. I am for ever their protector and My responsibility for all their actions arises, the moment they have dedicated their mind to Me. Follow this precept, direct your mind as well as intelligence towards Me, and fix them on Me. You will then attain Me. There will be then no room for the feeling of 'mine' and' Thine'. Light disappears, when the lamp is put out. When life departs from the body, the physical senses also die. When the mind and intelligence have been directed towards Me, the feeling of egoism abates. Then you will be all-pervading like Myself. Entertain no doubts in your mind as to the truth, of what I have just said. I can pledge My word on this. If you are unable to fix your mind and intelligence wholly on Me all the time, then do it for some time at least. During that interval at all events, while you are with Me, the desires of the senses will not trouble you. In winter the rivers become snow. In My company, the mind will come out of its usual worldly thoughts. The process then is like that of the waning moon day by day, until it disappears completely. The gradual withdrawal of the mind from the objects of the senses will ultimately fix it firmly on My form. What is called the attainment of unity (Yoga) by means of discipline (Abhyasa)

is this. There is nothing, which cannot be attained in this manner. Those who have shown the strength to secure this, can move in heaven. They can make friendship with wild beasts. They can digest poison. They can walk on the ocean. They can conquer. They can reach the ends of all philosophy. With constant practice and discipline, there is nothing that cannot be gained.

If you have not the strength to engage in the practice of this discipline, then go on acting as you are doing. Do not give up the enjoyment of things. Do not abandon the pride of family. Carry out your obligations. Only do not do anything wrong. Subject to that, live truly. Do what you like with your body, speech and mind, but never think that' I am doing this '. Remember that only the Almighty, Who controls this universe, knows truly, who is doing what. If something (good) that you intended to do, is completed only in part, do not worry. You will have the fruit of that much in your life. Your mental attitude should at all times be of simple faith with the full assurance, that water will flow wherever the gardener directs it. Then your intelligence will get free from the burden of deciding, whether you should do a particular thing, or not, and your heart (Chittavritti) will dwell at all times on Me. A chariot does not know whether the road runs straight, or whether it curves. It goes, wherever it is taken. Whatever happens, whether it is satisfactory or incomplete, must be dedicated to me. If you come to feel like this with regard to all actions, you need have no doubt, that you will reach salvation after your death. If you are unable to dedicate your actions to Me in this manner, then at least remember carefully this much. At the end and at the beginning of all actions, think of Me. If your mind has not the firmness to do this, then while the body is functioning, direct it at all events towards an effort to control the senses. Drop all idea of the fruit of actions. Trees and creepers do not want to eat their own fruits. Likewise be indifferent to the results of what you do. Think of Me, or dedicate all actions to Me, or at all events be indifferent to the fruits. Approach all actions without the least desire (for the good results thereof), just as a father approaches his daughter. Rain falling on rocks, and seeds dropping in the fire, do not produce anything. Things seen in a dream leave nothing tangible behind. Only the horizontal flame of fire burns. But the vertical flame tries to reach the sky. Let the handling of fruits be in this manner, (so that they do not harm). The performance of actions without desire appears very simple, and yet it is the highest Yoga. The abandonment of fruits secures the avoidance of rebirth, just as the flowering

of the bamboo tree is only once. The cycle of birth is concluded in this very life. Therefore, devote yourself to discipline. Through that, you will secure wisdom. Through wisdom, you will hold fast to contemplation. All feelings of the mind should be held by this contemplation, and all activities will then cease. At this stage, the abandonment of fruits is simple, and the desire for fruits automatically abates. There is complete peace. Therefore, I would again ask you to devote yourself to discipline. The attainment of wisdom is more difficult than discipline. Contemplation is more difficult than the attainment of wisdom, and the abandonment of fruits goes even beyond contemplation, but, if one reaches this stage, there is the supreme happiness of peace. This is the proper path for the attainment of Brahman. After peace, there remains in the heart no' intolerance with regard ,to any living being. Just as the Soul does not know' mine' and' Thine', just as the earth does not welcome the good and shun the evil ones, the abode of the Soul is equally in princes and in paupers. A river quenches the thirst of cows as well as tigers. My devotees entertain the same affection in their mind towards all living beings, the same compassion and the same friendliness. They never allow the idea that 'this is myself' and 'this is mine' to enter their mind. . They are not gripped by the feeling either of happiness, or of misery. Their forgiveness is as extensive as the face of the earth. Contentment dwells permanently in their heart. Like the ocean, which is full in the rainy season as well as in other seasons, they are always cheerful and joyous. They control their heart, and it is the strength of their firmness, which imparts firmness to truth itself. In their heart, self (Jiva) and Self (Shiva) sit side by side in complete unity. With the strength of Yoga, their intelligence and mind are directed towards Me in unlimited affection. With this internal as well as external Yoga, their love and partiality for Me are unbounded. Such are the real devotees, the great and free Yogis. My appraisement of them is such. They are the lovers and I am the beloved. Even this comparison is inconclusive, as they are still more dear to Me. But, in matters of affection, the feeling is more important than speech. The highest love is beyond all expression.

I will now describe to you the characteristics of those devotees, whom I place on to the seat of My heart. The animals, dwelling in the ocean, are not afraid when there is a full tide. Nor does the ocean entertain any hostile feelings towards them. My devotees are not pained at the unbridled pride of the world, and their presence excites fear in no one. Just as the body does not spurn the limbs, so their attitude towards all is the same, knowing that all living beings are one. They conceive the world in the form of Self, and after this, they rise beyond the law of attraction and repulsion.

There is nothing, which can give them joy or sorrow. All dual feelings are gone. They free themselves from the twins of happiness and misery, fear and anger. All their being is directed towards Me, and, therefore, I have affection for them. At the end of their life, immersed in the joy of Self, they attain Brahman. There is no room for desire in their heart, and all their life they live in the contentment of Self. Benares, the great place of pilgrimage, gives salvation only, if one were to reach there and die there. The Himalaya is great, but it offers no protection to living beings on account of its intense cold. The purity of these good devotees, however, has no shortcoming (of this kind). The water of the Ganges destroys sin, but one can also be drowned in it. The river of devotion is, however, very deep, and yet, whoever reaches its shore, need have no fear of death, and is assured of salvation. The power of the Ganges to destroy sin arises from its association with the great sages. It is the purity of the sages, which gives sacredness to the place of the pilgrimage. It is their purity, which destroys the dirt of the mind in all the ten directions. My devotees are pure inside and outside, spotless like the sun. They know and reach Brahman, as a water diviner knows, where water is to be found. Like the sky, which is extensive, and yet indifferent, their mind embraces all, and is yet untouched by any. Like a bird escaping the hands of the hunter, the devotee has escaped the troubles of the world by perfecting himself in disinterestedness. Constant happiness is his lot. A dead body does not feel ashamed, if it is exposed. Similarly the devotee spurns no one. In doing anything, he has no pride, like fire automatically going out when no more fuel is put on it. He attains peace, which is the pre-requisite of salvation. He crosses the other shore of duality, secure in the feeling of 'I am Brahman' (Aham Brahmasmi). Such a devotee calls himself a servant in order to enjoy the happiness of devotion, but even this feeling of separateness does not survive. Everything outside himself he regards as the Lord, and then devotes himself to them, as a servant would. He is the great model for everybody. I am constantly in search of such a devotee. I am always thinking of him. I do not feel happy, till I meet him. I actually incarnate as a human being on account of him. There is nothing which I do not do for him. The object of enjoyment and the process of enjoyment, in his case, is Brahman Himself. He conceals himself in the form of this universe. He is immersed in the feeling of unity. Therefore, there is no hatred in his heart. He does not worry about whatever he loses, knowing fully that, whatever belongs to him, can never be lost. He desires nothing, because he knows that the most desirable thing of all, viz., Brahman, rests in his heart.

Just as the sun does not know the distinction between day and night, he does not know the distinction between good and bad. He is the embodiment of pure wisdom. He is assiduous in devotion. His mind is directed towards Me at all times. He is the one, that gives Me the greatest pleasure. There is no room for enmity in his heart. He regards his friends and enemies with the same feeling. The lamp gives its light equally to those, who belong to the family, and to those, who do not. A tree gives 'the same shade to the man, who planted it, and to the man, who is about to pull it down by the stroke of the axe. The sweetness of sugar-cane is not reserved for the party, who has planted it. It is also available to the party, that cuts it down and squeezes the juice. My devotee regards friends and foes alike in this manner. Honour and insult are the same to him. The sky does not change in winter, summer or rainy season. Similarly, his mind reacts in the same manner towards pleasant and unpleasant things. Whether the wind blows from the north, or the south, the mountain Meru stands indifferent. In happiness and in trouble, My devotee keeps his mind stable. The rays of the moon please everyone, whether they are rich or poor. My devotee acts towards all living beings in the same manner. Like water appeasing equally the thirst of all people, My devotee presents the same attitude towards all the three worlds. Breaking up empty relationships internally and externally, abandoning the desire for enjoyment, My devotee dwells alone, and his mind is stable. When he is abused, he is not annoyed. When he is praised, he is calm.

His mind is like the sky, untouched, and yet all-embracing. Abuse and praise are regarded by him as the same thing, and he is indifferent, whether he is in a crowd or in a jungle. For him, neither the true nor the untrue exists. He is silent, even if he speaks, because, he is enjoying the state of Brahman. Gain does not bring joy to him. Nor does loss make him angry. Just as the wind does not dwell in a single place, but constantly moves, so My devotee has no fixed abode. He regards the universe as his dwelling place, and everything, movable and immovable, as Self. Even in this feeling, he is devoted to Me. I give him the supreme seat. Where is the wonder, if, before such a man, people bow down? Even the place, where he has .set his feet, becomes the object of universal worship. Only Lord Shankara knows how to pay respect to such faith. Such devotees hold salvation, which is the fourth achievement, in the hollow of their hand, and offer a noble model for the rest of the world. Holding the highest place, they still want to reach the lowest level, like water. I love and respect these sages. I keep the mark of their feet on My chest. Language itself derives

distinction in singing their praises, to hear which would be an ornament for the ear. The sight of them is the highest fruition of eye-sight. My love for them knows no bounds.

I have now described to you the path of devotion (Bhakti Yoga), which is the highest Yoga. The life of the devotees is successful, like the seed growing up in a good soil, and the condition of the mind of a man will shape accordingly, if, after hearing this wonderful story of devotion with faith in his heart and with a firm mind, he pursues the methods described. The real devotees are those, who regard Me as the final goal of all attainments, and who give their affection to Me. I am at all times anxious for them. They are the purest. They are the most sacred. They love nothing so much, as stories of other devotees. I think of them at all times. I am active for them. They constitute My wealth. I am not happy till I meet them. I love even those, who speak about them.

CHAPTER THIRTEEN.

Shri Krishna says **to Arjuna:** This body is called the field (Kshetra). Whoever knows this thoroughly, is called the husbandman (Kshetradnya) , The true husbandman is, however, Myself, Who protects all these fields. True wisdom (Dnyana) is that, by which full knowledge can be secured of the field of the husbandman.

I will now tell you why the body is called the field, where it is produced, and what transformations it goes through, whether it is small or, whether it is cultivated, or, whether it grows wild, and to whom it belongs. The scriptures have attempted this description, and logicians have constantly had disputes about this. Sciences exhaust themselves in working out its qualities. Full knowledge of this has not yet been secured by anybody. There are theories and controversies. The terms, in which this can be spoken, have not yet been fixed. No one knows, what this body is, but, every one is anxious to know about it. Such is the strong sense of possession with regard to the body, that there are disputes over it in every family. When the Vedas raise their voice to put down agnosticism, the non-believers start on a different issue. These non-believers raise arguments about the body, only to find them futile. The seekers of Yoga realise that death would put an end to this body, and try to circumvent it by their efforts. Those, who are afraid of death, resort to solitude, and subject themselves to a large number of disciplinary rules. It was due to false notions about his body, which compelled Lord Shankara to come down from heaven to take his

abode in the crematorium. He made the ten points of the compass as his garments, and burnt into cinders Cupid, the tempter. Prolonged attempts to ascertain the exact nature of the body (Kshetra), have not secured the object. There is a school of thought, which says that the body belongs to self (Jiva), and breath (Prana) is only its agent; that the four different breaths work conjointly under the common supervision of the mind. The limbs and the senses constitute the bullocks, and they work night and day in the field. If the self (Jiva) misses the right season to do the proper duties, sows the seeds of sin and manures evil, he reaps the crop of sin and suffers the sorrows of rebirth. He reaps bliss from good seeds sown at the proper season. There is another school of thought, which says the field does not belong to self. Self (Jiva) is merely a traveller on the path, and life (Prana) is *one* of the rightful owners, who keep watch. The body (Kshetra) is really the province of Prakriti (Maya), which is without beginning. This body carries on cultivation as of a homestead. The three principal qualities required for cultivation, are born of Prakriti. The Rajas (activity) sows, the Satva (truth) maintains, and the (Tamas) darkness does the reaping, Mahattatwa (over-soul) constitutes the threshing wheel, the threshing being done by the bullock in the form of time (Kala). Like grains falling in the centre, the Unmanifest remains in the midst. To this school, the agnostic replies that, all this is false and modern, but, he does not know that before Brahman (Paratatwa), Prakriti is of no account. The original intention (Sankalpa) lay on the mattress of nihility (Sunya) on the bed of absorption in Brahman (Sulinata). It awoke, and, having the power, it attained the end according to its wishes. The plantation of the formless primeval principal, which is as extensive as the three worlds, came into being by its exertion. Then this original intention collected the different principles and different proportions of the Mahabhuta (the primary element), and secured the creation of the different orders of the worlds of beings. The five main elements were constituted. Land, which was barren, became fertile. In the fields, various functions, such as sowing, etc., were introduced. On the two sides of the human body, were set up boundaries in the form of good and bad actions. All along the path, where this purpose moved unseen, a high road was made for birth and death. In the sky of life, the branches of this purpose (Sankalpa) spread widely, and all activities find their root in it. Still another school has disputed this line of explanation, by arguing that, if the abode of Sankalpa were in the domain of Paratatwa, why should not creation resulting there from

be acknowledged. They ask, who filled the sky with clouds, and who holds the multitude of stars in the firmament, who holds the canopy in the form of the sky, and from whom does the wind madly circulating, derive its impetus; who has sown the hair on the body, filled the ocean, or created the showers of rain. They say that this body (Kshetra) exists naturally; it is the domain of no one, and it yields to those, that cultivate it, and gives nothing to those, who do not. Yet, another set of men are dissatisfied with this explanation, and ask angrily, if these arguments were correct, why should the body be subject to death. In their opinion, death is supreme, and individuals can do nothing. Death overtakes everything. Beings are helpless in the vortex of birth and death. The flow of death has extended, taking the whole world in its grip. Death (Kala) is the dominant factor.

In this way, 0 Arjuna, there have been different theories with regard to the body (Kshetra). Many sages have talked about it since ancient times, and advanced various logical reasons. In the Vedas there are many couplets explaining this, yet the controversy goes on. The Brihatsamsutra is full of wisdom, but it does not tell much about the Kshetra. The knowledge has eluded them all. I shall impart it to you.

In the first instance, there are five elements. There is consciousness of self (Ahankara), intelligence (Buddhi), and illusion (Maya). There are also the ten centres, five of thought and emotion, and five of action. There are thirty-six qualities in all. In addition to the ten senses, there is the mind, which constitutes the eleventh. There are further pleasure and pain, hatred, association, and desire. There is vitality (Chetana) and endurance (Dhriti), The five elements are earth, water, light, wind and sky. Consciousness of life is concealed in illusion, as dreams are concealed in waking life. The moon is invisible on the new moon day. Youth is only latent in a small child, and scent is concealed in the bud of flower. Fire exists unseen in a piece of wood. Similarly the five elements shape the human body, and what makes it move about, is consciousness of .self (Ahankara). So illusive is this consciousness, that it clutches at the throat of the wise, and trails them through many perils.

The characteristic of intelligence (Buddhi) is that, it enables the over-running of all enjoyments, when passion is inflamed by the senses, and then, when such enjoyment results in happiness and misery, it gives an indication as to which of these two is worse. By

means of intelligence, a man gets to know the qualities of different objects of enjoyment. He gets discrimination between happiness and misery, sin and merit, pure and impure action, the worthy and the unworthy, the material and the immaterial. Intelligence is thus the root of the power of wisdom (Dnyana). It is by means of intelligence that Satva (truth) can grow. Intelligence dwells on the confluence of self (Jiva) and Self (Atma).

I will now tell you about Maya (illusion). What the Sankhyas regard as the original principle (Prakriti), is nothing but Maya. It is unseen. I have described to you the two-fold Prakriti, the second of which is called Jivabhuta. Stars disappear from the sky at the close of the night. Activities cease at the close of the day. Desires abate with the passing of the body. Trees are contained in the seed, and cloth in the thread. So, the five elements and all living beings. abandoning their visible existence and resorting to the immaterial, rest in the unseen (Avyakta) called Maya.

I will now describe to you the senses. They are those pertaining to sight, hearing, touch, taste, and smell. These are the five senses of knowledge. By means of these, one is enabled to determine, what is essential and what is not, what is attractive and what is not attractive. Similarly, speech, hands and feet, the lower limbs, and the reproductive organs, are the five senses of action. The power of action, which resides at the gates of these senses of action is the companion of the life force.

The characteristic of the mind (Manas) is that, it dwells always on the throne of activity (Rajas) at the conjunction of the senses and the intelligence. The mind can be likened to the swift movement of the wind, or the (unreal) blue colour of the sky, or the mirage. The five elements constitute the body, and out of them, the wind acting in ten-fold manner, constitutes the breath (Prana). These ten-fold Pranas reside according to their nature in their respective places, but they are never steady, and, therefore, they give rise to activity (Rajas). Their strength is increased in the region beyond intelligence (Buddhi) on the one side, and egoism (Ahankara) on the other. This restlessness is called the mind (Manas), but it is imaginary. It is this, which gives to Self (Brahman) the condition of self (Jiva). The mind, which, thus, is at the root of all activities, gives strength to desires. It rivals egoism, stimulates aspirations, empowers hope, and is assisted by fear. From this, comes the experience of dual qualities. The mind harbours ignorance (Aidnyana), leading to the enjoyment of the senses. It is the mind,

which destroys, by means of doubt, the original purpose (Sankalpa), by which the world is created. It is the mind, which builds castles in the air. It is the store-house of error. With all the restlessness like wind, it chokes the outlets of intelligence (Buddhi).

I shall now tell you the characteristics of the different senses. The sense of touch, speech, sight, taste, and smell, constitute the five-fold group of mental senses. These lead automatically to knowledge, in the same way as green grass tempts cattle.

Let me now describe to you desire (lchcha). The remembrance of enjoyments, which have passed, and the hearing of accounts of what has gone before, are the root of desires. When objects of enjoyment are available to the sense, further hope increases the desires. Desires run along the path of inclination, and when they are aroused, make the mind wander indiscriminately, directing the senses, where they should not go. By association with desires, Buddhi (intelligence) weakens. The foundation of desires is the love of pleasures. When the senses do not acquire their objects, the attitude, which is created in the mind from unfulfilled desire, is called 'hatred.' Next comes 'happiness,' which is that, by which alone the self (Jiva) forgets everything else. That, which, in mind, speech, and body, is steady, and which destroys the worries of the body and all its incidents; by the acquisition of which, breathing (Prana) becomes slow, and true thought (Satva) increases; that, which puts to sleep all passions of the senses in the solitude of the heart; that, in which the self (Jiva) has been secured the joy of meeting with Self (Atman), is called happiness. The contrary of this is 'unhappiness.' Happiness is not the accompaniment of desire. Otherwise, desire being constant, there should be no need of search for happiness. Happiness goes with the abandonment of imagination (Kalpana), and unhappiness goes with attachment (Sangha).

'Soul' (Chetana) is that supreme power of Brahman, untouched by anything and witnessing everything, which resides in the body. From the top to toe, this is always awake, and this is unchanged in the least during the extremes of the threefold condition. It is this soul, which maintains in their freshness the mind (Manas), intelligence (Buddhi), and all other constituents, in the same manner as perpetual spring keeps in all its beauty the forest. This soul dwells equally in inert as well as active limbs of the body. It is the sway of the soul over the body, which gives life to everything, which would be otherwise dead matter, in the same manner as the king,

who may not recognise his individual warriors, but at whose command everybody tries to kill the enemy, or, as tides come in the ocean at the sight of the full moon, or, as a piece of iron would galvanise itself into activity, when touched with a magnet, or the light of the sun enabling the world to function, or, as a tortoise nourishes the young ones without feeding at the breast, but merely by looking at them. This is life. This is soul.

I will now tell you the different characteristics of 'firmness' (Dhriti). The five elements usually act at variance with one another. Water will displace and destroy the earth. Water will put out fire. Wind will affect fire, and the sky or ether will eat up the wind. The ether dwells by itself. These five elements in this manner, ordinarily antagonistic, secure unity and common action inside the body: They shun their antagonism and help each other to carry out the common functions. What enables these different elements to hold together, is undoubtedly firmness.

The thirty-six items, which I have mentioned, in company with the self (Jiva) constitute 'collective life' (Sanghata). Together they make up, what is known as the body (Kshetra). That is called a chariot, which has got wheels and poles and everything else. That is called a body, which has got head, arms and all the other limbs. That is called an army, which has the infantry, cavalry, elephants and all the other units. That is called a sentence, which has got a collection of correlated letters in it. Collectively, the clouds are called the sky. All the visible living beings are called the world (Jagat). Oil, wick, and fire coming together in certain positions, get the name of a lamp. In this manner, these thirty-six items together constitute the body (Kshetra). In this field, according to the tendency of self, whether sinful or virtuous, the crops grow. It is for this reason that the body has secured comparison with a field. This is as good a name as any other. Really everything, which exists and disappears on this side of the Oversoul (Brahman), everything movable and immovable, is of the genus (Kshetra). The different species such as Devas, human beings, serpents, etc., reflect the connection with the three qualities (Guna) and the different kinds of action (Karma). There I shall mention later on.

I will now tell you the characteristic of wisdom (Dnyana). The knowledge of Self is that, for which the Yogis cross beyond the cavity of Brahman, ignoring the temptations of heaven. Prosperity does not tempt them, and attainment does not stand in their way. The severity of asceticism does not hold them back. They cross the

fortress of austerity. They go beyond the merit of millions of sacrifices. They uproot the creepers of Karma. Some of them take unto the path of devotion (Bhakti). Some move about with bare body. Some take to the path of the intermediate condition. In the hope of getting this wisdom, the great sages, with a single purpose, have lived practically on each leaf of the tree of the Vedas. To their preceptor, they yield everything in the absolute confidence, that service of the preceptor will save them the journey of many births. When wisdom enters, error is destroyed, and the self and Self begin to live together. The doors of the senses are closed up. The feet of Karma are broken and mental melancholy is removed. Duality dwindles down to famine rations. Equanimity is plentiful through the prowess of the knowledge of Self. Pride runs away. Illusion is destroyed. No other feeling remains except consciousness of Self. The coils of worldly existence are broken up. All mistaken performance is purified, and one embraces the all-pervading Brahman. At the acquisition of this wisdom, life (Prana), which activates the ordinary functions of the world, itself becomes lame. The light of this wisdom (Dnyana) clears all stains on the intelligence, and the self freely rocks in the cradle of joy. Such wisdom is the abode of purity, which secures crystalline brightness to the mind (Manas), that has been clouded by objects of senses. The feeling that "I am self," which is produced in the Soul, the slow consumption, which has set in, are removed altogether in the presence of this wisdom.

The full description of this wisdom (Dnyana) is not possible. But I will tell you a few things, though there is nothing tangible, which you can see with your eyes. All the same, when wisdom sprouts in the body, it also affects all actions, which are performed by means of the senses. The flower in the trees indicates the advent of spring. So certain kinds of action are symptomatic of the growth of knowledge (wisdom). Just as the root in the ground comes up, when it has been watered, and then the tree grows, from which there are many branches, and then there are flowers and fruits, fertility of the ground is indicated by the nature of the sprouts. The prosperity of men is seen from the way, in which they act. Courtesy and hospitality is the visible proof of love, and just as the mind gets peace at meeting a sage, just as a hidden piece of camphor is detected by the smell, the light of the lamp is not impeded by the glass cover put on it, so the growth of Dnyana (wisdom) inside gives more than one outside indication. The attainment of any enjoyment (of

the senses) is unpalatable to him, in whom wisdom (Dnyana) has sprouted. :Reputation of any kind is a burden. When anyone describes his merits, or establishes that he is worthy of respect, or otherwise praises his worth, he is frightened like deer, who meets a tiger, like a swimmer being caught in the whirlpool in the middle of the river. His mind is distressed by the esteem of people and he does not allow greatness of any kind to come near him. He is un- · willing to use his eyes to see deference being given to himself, or to use his ears to hear his fame. He does not even want to be identified by people. For this reason, he is not fond of hospitality, will not accept any respect, and even ordinary greetings embarrass him. In spite of deep wisdom in himself, equal to that possessed by the god of learning, he is afraid, lest people should give him a distinction, and behaves, therefore, like a fool. He never shows his cleverness. He conceals his prowess and deliberately behaves in a stupid manner. If people talk about him, he is unhappy. For this reason, he is not fond of accomplishments of science. He is anxious for peace. In his heart, he would like that the world should ill-treat him, that all relations should desert him. Though thoroughly occupied with his own higher performance inside, he appears outwardly most inactive. He behaves in this manner, because he would like people to wonder, whether he is even alive or not. He looks in a manner, which would raise doubts as to whether he is walking at all, or whether it is the wind, that moves him. He is anxious for his (worldly) existence to end. He wants even his name to be forgotten. He wants. no living being to fear him. This is his constant prayer, and for this purpose he seeks isolation. He is overjoyed in reaching a place, where there is nobody. His friendship is with the wind, his discourse is with the sky, and trees are like the dear companions of his life. He, who shuns fame and distinction in this manner, might be assumed to have attained wisdom (Dnyana).

I will now indicate to you, what is meant by humility (Adambhitwa). Just as a miser will never spontaneously, even if he is threatened with death, show his hoard, so even in a deadly peril, he would never disclose any good act done by him. Like a vicious cow holding back the flow of milk, or a courtesan hiding her advancing age, or a rich traveller concealing his wealth, when moving through a wild country, like the daughter of a good family ever watchful to cover her limbs, like the farmer after sowing the seed covering it up with earth, he conceals any charitable or good acts done by him. He does not doll himself up. Nor does he show

himself off, and he would not speak to anyone about his charities, or the performance of his duties. He would not remind a man of any previous obligation. Nor would he entertain pride at his own learning. He would never sell his wisdom for the sake of fame. For his own personal needs, he acts like a miser, but, for giving to others, or for sacrifices in the course of his own duties, he would spend away a fortune. He lives meanly and even starves his body, but he outrivals all in the matter of charity. He takes the performance of his duties seriously, and he does not miss a chance to oblige others. He is always ready and alert in discourse on the wisdom of Self. In other respects, he appears stupid. Though the plantain tree appears light and hollow, yet it gives many and satisfying fruits. The cloud may appear small, as if the wind would carry it away, but it is extraordinary that it gives continuous and big rain. So while appearing poor and shabby outside, the sight of the man, who has acquired wisdom of Self and who is full of merit, fills his heart with joy. Where these characteristics are seen in their entirety, it is legitimate to infer that wisdom of the Self as dawned.

I will now tell you the characteristic of non-violence (Ahimsa). This has been described in many religious systems. But some of them have fallen in error. The ritualists think of this non-violence as one would think of protecting a tree by cutting off its branches and making them into a hedge round it, or by cutting off the hands and eating them in order to appease hunger, or pulling down a temple in order to build a pandal. They ordain the killing of animals for sacrifices. The absence of rain would distress living beings. Therefore, in order to bring down rain, sacrifices must be performed, and in these sacrifices animals must be killed! They expect to reap nonviolence by sowing violence, but with this mentality, non-violence is as far away as it can be. Similarly in the practice of medicine, some want the roots to be dug out, and others want plants to be pulled out by their root. Still others want the bark of trees and direct holes to be made against those, that are without any feeling of enmity towards anyone. There is a class, who, in order to acquire medicinal material, put to risk the life of men. In this way, in order to save some living beings from trouble, others are to be destroyed. It is very much like pulling down family houses in order to build temples and establishing charitable institutions after defrauding creditors. It is like covering the head with cloth, while exposing the whole body, and like erecting a portico from material secured by pulling down a dwelling place. The heat of the fire is

produced by burning the rug. It is as useless as washing an elephant. It is like erecting a stable out of money secured by selling the bullocks. It is like exchanging the parrot for the cage. It is difficult to see, whether one can consider their attitude as serious or as a joke, as a matter for ridicule, or for pity. Some people filter their water by means of a cloth, but after filling the water for themselves, they are indifferent to the life of the little animals on the cloth. There is a faith, which, through fear of violence, prevents the cooking of grain, but, as life is endangered thereby, the search for non-violence results in killing. I have introduced these comparisons, because they are necessary for a correct understanding of true non-violence. True non-violence is seen from actions, as true gold is seen from the touchstone. When the mind (Manas) attains wisdom (Dnyana), true non-violence is produced. The duck (Badak) jumps into the water swiftly and yet softly with all his attention on the worm, whom he wants to eat, without destroying the waves or breaking their sequence, or giving any trouble to the water. Just as the bee rests on the flower softly, lest the flower should be hurt, so the man of wisdom (Dnyana) is full of compassion and puts his feet on the ground carefully, lest he should hurt any from the smallest to the highest living beings. He walks on the path of compassion. He fills the ten directions with love. The lives of other living beings are dearer to him than his own. If you find anyone moving in this manner, be sure that he knows true non-violence. When the cat carries its little one between its teeth, you know that the teeth do not hurt the little ones. In the eyes of the mother, who is waiting for her little one, intense love is visible. So the man of wisdom puts his feet on the ground gently. If he sees any animals in front of him, he stops and gently turns to the other side. He walks gently, as if the sound made by his feet were to disturb the supreme Spirit and the great peace. He avoids stepping on anything living. He hesitates even to walk on green grass. He will no more destroy the life of anyone, than the ant will cross the Meru mountain, or a little insect would swim across the ocean. Such attitude builds up in him a feeling of deep compassion, which then pervades his speech; his very breathing is delicate; his face is the abode of kindliness. As for his speech, compassion comes first, and words are evolved afterwards there from. As a rule, he refrains from speech, except where necessary and in such cases, he first considers whether it would hurt anyone. He is always afraid, lest what he says, should not put the seed of doubt in another party's mind,

or, divert him from his purpose, or disturb his plan, or cause fear in him. He prefers silence, lest he should disturb anyone, but, if he ever speaks, his speech is full of affection, as that of a mother speaking to her child. His speech appears like the flow of heavenly music. It is as harmonious as the sound of the Ganges, and is as beautiful as the advanced age of a virtuous married lady. Soft, gentle and brief, he emits words as sweet as nectar. His vocabulary does not know words, which cause annoyance, spread contempt, or make men miserable and hurt them; words, which imply unpleasant restraint on other men, vehemence, deceitfulness, hope, doubt or hypocrisy, are unknown to him. His look towards human beings is steady and his eye-brows are unwrinkled. While looking at anything, he is conscious that he is looking at Brahman, and his look is full of reverence. His look is full of tenderness and brings peace to the mind. He looks at all living beings, with the same attitude as the mother tortoise does towards her little ones, in order to give everything and not in order to take anything. Similarly his hands are also the fount of generosity. His ambition consists of the single purpose of the attainment of Brahman. His hands have therefore nothing to do. His hands have taken to non-activity with the same finality, as a party born blind despairing of the sight of things, as fire going out without being fed by wood, or as the duty of silence is accepted by the mute. He does not move his hands, lest he should heat the wind, and lest his nails should hurt the sky. Under these conditions, if any animals or birds come near him, why should they entertain fear of him? In order to bring about this condition. he avoids carrying even a stick in his hand. It is, not, therefore, necessary to discuss his attitude towards lethal weapons. He is careful even in playing with the lotus, or tossing about a garland, lest the flowers should fade. Even when passing his hand over the body, he thinks of the hair, lest they should be disturbed. He allows his nail also to grow, as he does not want to cut it. His hands are thus inactive, but the only purpose, for which they are used, is for joining them in salutation. He uses them to give assurance to other people or for assisting the fallen, or soothing the suffering. His touch is full of compassion in reducing the affliction of others. His touch gives the satisfaction to all animals, greater than a sick man derives from the scent laden winds of the Malayan mountains. Though they are inactive and cooler than sandal, yet they are not fruitless, any more than the sandal tree, which has no fruit. In short, the behaviour of the hands is in accordance with the general moral characteristics of a sage.

Let me now tell you of the mentality of him, who has acquired" 'wisdom' (Dnyana). The description of his mind (Manas) is not different from the description, which has been hitherto given. When the branches are distinctly spoken of, is not the tree already discussed? If water has been dealt with, ocean is already included. If light is discussed, the sun, the source of all light, must be taken to be included. The body is not different from the limbs. The seed, which has been put into the soil, grows up as tree. Whatever the senses, therefore, do is the result of the activities of the mind. If non-violence has not dawned in the heart, how will the senses remain non-violent? Every tendency has its birth in the mind and then it expresses itself through the mouth, eyes, hands, etc. What is not in the mind, can never be spoken of by the tongue, just as without the seed, no plant will grow. If the mind were destroyed, the senses would cease to function like dolls in a puppet show without the director. If water dries up at the source, it cannot flow forth as a river. When life departs from the body, the body ceases to function. The mind is, therefore, at the root of all the desires of the senses, and the senses can only complete the process which has started in the mind. The feeling, which dominates the mind, expresses itself outside, just as the sweet flavour of a ripe fruit spreads itself everywhere. When non-violence alone seems 1.0 be the most desirable thing to the senses, they will behave accordingly. When there is the tide in the ocean, the gulf also receives the tide. When the mind conceives of non-violence, the senses become non-violent. When a child is being taught the alphabet, the teacher, holding the hand of the child, writes beautiful letters. So the mind imparts to the hands and feet its compassion, and the hands and feet therefore behave accordingly. What is called the nature of the senses, is nothing but the nature of the mind. Therefore always recognize without a doubt as the man, who has acquired wisdom (Dnyana), him, who has by his body, speech and mind given up violence and in whose actions you find the corresponding non-violence. Such a condition of mind is itself wisdom (Dnyana). Such a man listens to nothing but non-violence. He writes about non-violence. If one wanted to search for non-violence, he should see such a man. I should have spoken of non-violence briefly, but it was the case of a cow coming on a green patch forgetting to move forward, or of a bird going to the sky on the wind. When one is talking on a favourite subject, it is difficult to speak in measured terms. There is however an additional reason, viz. that though it is a small word, doctrinal misconceptions about it have been many.

I will now tell you of that, which is the eye of the highest knowledge, which is the true symptom of it, viz.· 'forgiveness.' Where

unassuming forgiveness exists, there exists wisdom. As in a lake full of water lotuses grow, or as prosperity grows in the homes of the fortunate, so does forgiveness grow ever more in the man of wisdom. He puts up with everything, that happens with the same enthusiasm, as a man shows in wearing new garments made to his special liking. Even if his heart was in the collective grip of the threefold fire, there would not be a trace of fear there. He is quite content, when something pleasant occurs, but he is also undisturbed, when something goes wrong. Insult and injury he puts up with calmly. He bears happiness and trouble and his mind is equable before praise or scandal. Neither heat nor cold annoy him, and no circumstance would create fear in his mind. Just as the mountain Meru does not feel the weight of its own crest, or the earth feel it as a burden to carry living beings, so the dual condition of happiness and trouble does not touch him. He accepts them with the same readiness as the ocean accepts different rivers bringing in lots of water. There is nothing, that he does not cheerfully suffer and even the memory of his suffering, he does not carry in his mind. He accepts whatever occurs to the body and entertains no pride therefor. Wisdom (Dnyana) itself acquires greatness through the man, in whom resides forgiveness unaccompanied by pride.

'Straightforwardness' is like the attitude of the soul (Prana) towards everything, no matter what happens. The sun does not give its light after scrutinising the faces of people, who are sitting. The sky covers the whole universe without distinction. Similarly the mentality of the man of wisdom does not vary with different people and his behaviour is uniform. He regards the world as one regards one's friends. He does not know the use of the words "mine" and "Thine." Complete harmony with everyone, humility like water, and absence of all doubt in the mind characterise him. His temperament runs as smoothly as the movement of the wind. He entertains neither doubt nor desire. He does not hesitate to speak his mind openly to the people, as a child does not hesitate to go freely before its mother. When the lotus bud opens out, its scent cannot be concealed. The mind of the man of wisdom is like that. His mind is even in advance of his senses, just as the rays of a jewel lying on the ground reach the eyes first. There is never any doubt in his heart, as to whether he should approve or should not approve a particular thing. Every experience is treated by him as alike. There is no blemish in his look. There is no doubt in his speech. There is no duplicity in his relationship. All the ten senses act spontaneously in purity and without double-dealing. His mind is always crystal

pure. The feelings of his heart flow unbroken like "nectar. In him reside all these qualities. In him is straightforwardness. In him dwells wisdom.

I will now tell you the characteristics of ' devotion to the preceptor' (Guru-Bhakti). It is at the root of all good fortune, because it enables a man over laden with troubles to attain Brahman. As the Ganges carries all its water into the ocean, as the Vedas seek to discourse on the attainment of Brahman, or as a devoted wife dedicates to her husband her body and soul, so it is, that the man of wisdom gives to his preceptor, everything that belongs to him. He makes his body the abode of devotion to the Guru. His mind always turns to the place, where the house of the Guru is located in the same manner as a woman thinks of her lover, who is away. He goes and bows even to the wind, which blows from that direction. He tries to speak of everything, which is located in that direction. He establishes his very life in the house of the Guru. It is only by the command of the Guru, that he continues to keep his body in his native place. Just as the calf, when tied by the halter, continues to think of the mother cow, so his soul is a willing slave at the door-steps of the dwelling place of the Guru. He is constantly asking himself, when he would be freed from the restriction and when he would meet the preceptor. Each second appears to him like an age. If anyone comes from the town of the Guru or is sent by the Guru to him, it is like the sprinkling of water on a plant, which is withering, or like a fish being placed in the ocean from a little pool of water, which is drying up. It is like the gift of a treasure-trove to a pauper or sight to a blind man, or of the kingdom of Indra to a beggar. The mention of the name of the Guru in his own house exalts him, and in his joy he embraces everything around him. If you see such devotion towards the Guru and his house in anyone, know that wisdom (Dnyana) has dawned in him. With overflowing affection, he visualises in his mind the form of the Guru. He establishes this form on the seat of his purified heart and all his self constitutes the means of worship for this deity. As a man at sunrise folds his hands and offers obeisance to the sun, so does the man of wisdom with his mental awakening offer reverence to his Guru by means of his intelligence (Buddhi). As in a sacrifice, incense is burnt three times a day and by means of the light (Arati) worship is offered, so with purity in his heart, he burns in the sacrificial fire all animal feelings and worships the preceptor with the lamp of wisdom (Dnyana). He offers refreshment to the Guru in the form oil harmony of feeling. *He* makes himself the officiating priest in the temple of the Guru. His intelligence is constantly impressed

by more than one pleasant memory of the pure discourse of the Guru. He experiences ideal happiness on every occasion, when his heart is overcome by affection of the Guru. The man of wisdom conceives his preceptor in different forms according to his mood. He thinks of him as the Lord Vishnu and conceives of himself as the Sesha, as Lakshmi and as Brahmadeva. He idolises the Guru as the mother and himself as the little child feeding at the breast. The Guru is the cow and himself the calf under the influence of Chaitanya (Para Brahma). He thinks of himself as the fish in the waters of the favour of the Guru, or as the young one without eyes or wings looking up to the mother bird for protection. He regards the Guru as the life-boat in the stormy waters of the world. The extent of his devotion to the Guru is unfathomable. From within, this is his attitude towards his preceptor. The outward attitude of the man of wisdom towards his preceptor is as under. He makes up his mind to serve the preceptor with the best of his ability and when the preceptor is pleased by such devotion, he would say: "0 Guru, let me in my single person constitute your entire retinue. Everything that you use should have my form." He would think, when the preceptor is thus pleased "I shall constitute the retinue and I shall also constitute every article, which is served to the preceptor. The Guru is the common mother of all, but I will be his only son. I shall not allow his affection to disperse, but shall get it to concentrate in me. The favours of the Guru will be caged in my body, from the four corners of which, they will not be able to go out, just as wind is confined in the four directions. I shall constitute ornaments of my various qualities in order to decorate the person of the Guru. With these ideas I shall serve the shrine of Sri Guru. I shall be the threshold, which he will cross when coming and going. I shall also become the doors and I shall be the hall-porter. I shall be the footwear and I shall myself put these on the feet of the Guru. I shall be the umbrella and I shall hold it over the head of the Guru. I shall light the path of the Guru. I shall ward off insects and I shall also lend out my hand to him in difficult places. I shall be the man of all work and minister to every one of his wants. I shall carry the various articles for ministration, I shall set them forth and wait on the Guru. I shall prepare the scented applications and I shall do all the work of the bath. I shall do these things for the Guru to sit upon and I shall constitute the clothing, ornaments and cosmetics. I shall be the cook and I shall also serve the refreshments and wave myself over the Guru for warding off the evil eye. When the Guru dines, I shall dine in his company and after the dinner, I shall offer him betel

nut and 'pan.' I shall clean the dishes, make the bed and I will myself massage his feet. I shall be wherever the attention of the Guru goes. I shall fill the whole region of his hearing with millions of words, but I shall be present wherever the Guru is. Every form, which he beholds affectionately, will be myself. I shall constitute the substances agreeable to his palate and I shall be the perfume for him to give smell. I shall in this manner embrace in myself the entire service of the Guru with regard to all external wants. While the body exists, service will be rendered by me in this manner. It will not be therefore a matter of any surprise, if at the close of life the same mentality survives me. I shall mingle the dust of this body with that sacred spot, by which the feet of my Guru have passed. I shall mingle all the liquid constituents of my body with the waters, which the Guru might touch. I shall merge the light of my soul with the lights, which are served over the Guru or which are lit in his residence. I shall fan the body of my Guru with my life breath. I shall not abandon this service either alive or dead and I will not allow other people to get any share of this service."

Such are the desires, which dominate the mind of the man of wisdom and even after carrying them out, he always remains dissatisfied. For such service, he does not consider, whether it is night or day and whether it is a big service or small service that he is rendering. The orders of the Guru provide for him perpetual excitement. He towers very high in the sky, while doing these functions and does many things at the same time. His body triumphs over his mind in fulfilling his resolve. If he has grown thin, it is because he has sweated in serving the Guru. If he is well fed, it is because of the favour of the Guru. His existence is in carrying out his orders. The favour of the Guru constitutes in him pride of family or of tribe. They form the only link of friendship with others. The rules and practices followed by the Guru constitute the only caste rules for him and his daily devotion consists of rendering service to the Guru. The Guru is his country, the Guru is his deity, the Guru is his mother and the Guru is his father, and he knows no path other than the service of the Guru. Towards his co-disciples, he has fraternal affection. His speech is nothing but constant prayers offered to the Guru and the precepts of his Guru constitute the only scientific laws for him. Water, which has touched the feet of the Guru, is for him sacred water. Food, which has been touched by the Guru, is prized even more than Samadhi. There is no limit of his devotion to his Guru, which he offers cheerfully. If you see anyone showing such devotion, you may know him to be the storehouse of knowledge (Dnyana).

I will now tell you the characteristics of 'purity.' He, who has purity, appears to be white and transparent, inside and outside like camphor, or translucent like a gem within and without, or like the sun full of light inside and outside. He has purified himself by appropriate actions outside and by the light of wisdom inside. One uses the intelligence to remove the dust from a mirror. The washerman gives a clean wash to all the clothes given to him. So the man of wisdom keeps his body clean and lights up the inside by means of wisdom. If the inside is not purified, there are difficulties in outer actions. If a dead body was decorated with ornaments or a donkey was given a bath in a holy place, or if molasses were put on, a bitter pumpkin, if an empty house was decorated, or food was tied over the body of a hungry person, the result would be the same as apparently pure actions by a man with an impure mind. The domes of a temple are only hollow globes shining outside. An imitation fruit has colour outside but cowdung inside. The outward action has no value. A sealed bottle full of spirits, if immersed in the Ganges would still remain a bottle of spirits. There should be therefore knowledge from within and once this is attained, outside purity will come of itself. The difference between conduct and convictions can only pass away with an effort, when there is a uniform cleanliness both inside and outside. Good thoughts within shine outside, just as light comes out of a glass window. Just as the sky is undisturbed by the colour of the clouds, so is the man of purity untouched by things which create doubt or which shake faith or which are calculated to generate evil deeds. On seeing any of these objects of enjoyment or hearing about them, no effect is produced on his mind. Though he allows his senses to function, yet his mind is untouched and these acts do not create bond for him. Just as the mind of a well-bred man has no feelings, when he passes on the street either a chaste woman or a lewd woman, so does the man of purity live in this' world untouched. .Just as a woman embraces both the husband and the son, but when embracing the son, no desires of any kind cross her mind, so is the mind of the man of knowledge pure, recognizing in advance good and bad things and therefore having neither doubts nor hopes with regard to him. Just as a diamond cannot be melted, nor can sand be cooked by water, so his mentality is unaffected by any wrong thoughts. This is the characteristic of the state of purity. Where you witness this, recognise the existence of knowledge (Dnyana).

I will now tell you the characteristic of 'stability' (Dhairya). He, in whose heart there is stability, has complete mental equanimity in spite of the body going out of its natural functions. Just as the cow always thinks of the calf and the miser of his hoard, so is the man

of stability constant i1'\ his goal. He is like the sky, which is stable, though the clouds are moving about, or the polestar, which remains in its place, while the firmament moves. He is like the road, that remains in its place, while travellers and vehicles move on. He is like the tree, which does not shift its position, once it has taken it up. Though the body therefore is functioning, his mind is not overcome by any attraction of the senses. Neither poverty nor trouble cause any worry to him. Neither fear nor sorrow makes him tremble. He is not afraid, even when faced with death. His mind does not wander, even when caught in the coils of desire and hope or the weakness of age and illness. Insult, punishment, the prowess of desire and greed do not deflect his mind. If the sky were to fall, if the earth were to melt away, the tendency of his mind would still be the same. Harsh words are to him a matter of such indifference, as the beating by means of flowers would be to an elephant. Just as the storm in the sea does not make the mountain quiver, nor does the fire of the forest burn down the sky, so the waves of passion, as they pass and repass, cause no excitement to him. Even if the world were coming to an end, his stability could not be shaken. Where you find this quality in this form, know that wisdom of Brahman resides.

I shall now tell you the characteristics of 'self-control' (AtmaNigraha). The man, who has self-control, prevents his mind from waiting outside the doors of the senses and is always watchful of it, in the same manner as a ghost haunts a house, or the warrior holds on to his weapons and the miser thinks of his hoard, or a mother devotes herself to her child, or the bee seeks honey. He is very watchful, lest this conquest of his should be heard of by the demon passion or by the witch hope. He keeps his senses back from activities of enjoyment, in the same manner as a powerful husband prevents his erring wife from going outside. All through life, he controls the senses and lives disinterested. He establishes two guards night and day on the temple of Pratyahara at the gate of the mind. He keeps the intelligence firmly in Sushumna between Ida and Pingala after firmly closing the three viz. Mula, Odhian and Jalandhar. He assiduously tries to have his intelligence merge in the Oversoul (Chaitanya) by tying up meditation to the bed of Samadhi. Such a condition of mind is called self-control. The victory of wisdom (Dnyana) is in this place. Every command of the man of wisdom (Dnyana) is implicitly obeyed by the heart.

The feeling of renunciation towards the senses is constant in the man of wisdom. He does not like even to talk about objects of senses and his senses do not turn to these objects in the same manner,

as the tongue would not be attracted towards vomited food, a man would not seek to embrace a dead body, no one would like to eat poison or to enter a house on fire, or to live in a tiger's den, or to jump in the furnace of iron, or to use a coiled-up serpent as a pillar. The mind may be dull, the body may be weakened, but his heart would control his senses. He is always devoted to ascetic austerities and avoids entering populous places. The practice of Yoga is his constant occupation. He seeks deserted areas and he cannot bear a crowd. Worldly enjoyments appear to him like a bed of arrows or like rolling in putrid matter. Even the enjoyment of heaven appears to him like the bone of a dead dog. Such turning away from the senses is an index of the attainment of knowledge, which secures the bliss of Brahman. Where you find a man shunning enjoyments either of this or of the other world, know him to be a storehouse of Dnyana (wisdom).

Now hear something of 'humility' (Anahankar). While performing sacrifices and all meritorious actions, the man of wisdom does not allow any pride for this performance to enter his body. He does not miss any duty appropriate to his station or his daily prayers, but he never thinks in his mind, that he has done a particular thing or succeeded in a particular direction. He moves without pride in the same manner, as the wind blows or the sun rises. His actions are natural like the directions of the Shastras or like the flow of the Ganges. His attitude is always without desire of fruits, like trees which bear fruits at the appropriate moment but are not conscious of them. Pride from his mind, his actions and his speech goes out on the withdrawal of egoism, just as jewels drop out, when the thread is withdrawn. Actions in him are like the clouds in the sky, unrelated to the sky. Humility is that, in which there is not even the consciousness of self, just as a besotted person forgets his clothes, a painted picture cannot wield weapons, or the bullock is unconscious of the learning in the books, which he is carrying. Where you find these characteristics, wisdom may be inside.

The man of wisdom never forgets the troubles of rebirth such as birth, death, old age, illness and other misery. He anticipates them, while they are yet at a distance (in the next birth), just as a witch doctor deals with evil spirits or the seeker after Yoga deals with sources of disturbance, or a mason marks out distances by means of implements. Just as the snake cannot cease to be poisonous, so he never forgets the sins of birth and death, in order to avoid them in future. He dwells on the troubles of life constantly just as one cannot forget the speak of dust, which has entered the eye, or the bit of steel which has remained inside the wound.

He remembers the travails of birth and of early life and wants to avoid being born. In the same manner as a gambler, who seeks his revenge, uses precaution, or a son watches out for a chance to avenge his father, with the same zeal he pursues activities, which will eliminate rebirth. The shame of rebirth he regards with the same annoyance, as a genteel person regards an affront. He realises that death is a certainty and is ahead of him. Just as a swimmer holds on to the body for crossing the river, however deep it may be, or a warrior dons his Armour for entering battle, or a traveller watches out for trouble, when passing through dangerous territory, or a man seeks medicine, before illness kills, the man of wisdom never abandons the pursuit, which eliminates rebirth, being watchful of death.

It is not possible to dig a well, when the house has taken fire. The stone on being thrown into pool must sink into the bottom, even though it will make a little noise in doing so. A man, who has quarreled with authority, must remain fully armed night and day. The bride is decorated for being given away. So the sage contemplates his death, before it actually comes. He wards off rebirth in this very birth. He overcomes death by dying and by retaining nothing but the Self. When the pain of death has been eliminated, the gates of all knowledge have been opened. He knows youth to be evanescent. He knows that hands and feet will come down like enterprises of the unfortunate and his strength will be as futile as of a king, who has no counsellors. He knows that his nose will be as useless, as the knee of the camel. His head will be in old age like the decayed hoof of cattle, or like an over-ripe vegetable. His eyes will be without lustre, however attractive they may be now. The eye-brows will overhang like the dry barks of trees and the flow of tears will cover up the chest. Saliva will come out in the mouth uncontrolled, in the same manner as the Aksheya trees are covered up with gum by the chameleons. The same miserable condition will be of the nostrils. As for the lips, which are dyed red by the betel leaves and which display the teeth and emit fine speeches, they will be covered up by phlegm and the teeth will be destroyed. As agriculture is destroyed by indebtedness and cattle cannot move in heavy rains, so will the tongue be unable to function. Like straw being blown hither and thither by the wind, the beard will get into the mouth. The body may be covered up by holes. Speech will be paralyzed, ears deafened and one would have the appearance of an old monkey. Like a scarecrow trembling in the wind, the body would shake through palsy. Cramps might take hold of the feet. Arms .might twist in. spasms and all movements

will appear like antics. One would become an object of contempt from people all round. The delay of death might occur. The relatives might be disgusted with him. Women might be angry with him and the children will ridicule him. He would be an object of loathing. His illness would be a source of trouble to people all round. The man of wisdom foresees all these things in his youth and never forgets them. This constant memory makes him realise that enjoyments must disappear leaving behind them nothing. Eyes, ears, hands and feet should, therefore, be used for attaining what is worth attaining before they become useless. Let the tongue utter true things before it ceases to function. Let the hands help others before they are paralyzed. Let the mind, before it loses its balance, concentrate on the pure knowledge of Self.

Just as wealth, which is going to be stolen on the following day, may be eaten away to-day and the wick may be put right before the lamp is extinguished; in this way before old age has arrived, everything, which would be wasted, may be put to proper use. How can he be robbed on the way, who does not go out of the house? Old age can have no effect on the man of knowledge, because he is always behaving, as if he was a hundred years old. The chaff, from which corn has been taken out, will, if beaten over and over again, produce no more corn. Fire cannot burn ashes. So old age cannot touch a man of knowledge. Illness cannot overtake him, who takes precautions. So the man of wisdom avoids attachment to the body or to pleasure of the body, the loss of which occasion pain, misery and sorrow, just as he would avoid food touched by the poisonous fangs of the serpent. The door of everyone of his limbs and senses, where evil appears, he blocks up by means of the stone in the form of discipline. Consistent behaviour of this kind indicates the master of the prosperity of wisdom (Dnyana).

The man of wisdom is as indifferent towards the body as a traveller is towards his temporary residence for the night. He has more consideration for the trees, which give him shelter on the way than for his own home. His attitude towards his wife is that of unconscious detachment, in the same manner as one looks upon one's own shadow, which always goes with him. He regards his children with the same attitude, as travellers regard each other under the tree or as cows gathering under the shade at noon. In affluence, he behaves as a mere spectator passing along the road (without attachment). He considers himself bound by the tenets of the Vedas, in the same manner as a parrot is confined within the sides of the cage. Towards wife, family and home, he has no attachment. To the man of wisdom

gain and loss make no difference, just as the change of seasons makes no difference to the ocean. Just as the sun remains the same in the morning, afternoon and night, so does his heart when faced with happiness or misery. His equanimity is like the sky, seen from every point. This equable state of mind is an index of knowledge. He has in his body, speech and mind firm faith that there is nothing in this world except God and his body, speech and mind obey this faith in every respect. There is no path open to him except that of God. His devotion is unique, like that of the devoted wife, who has no apprehension either in her limbs or in her mind, when approaching the husband. With all that he could assist, he devotes himself to me, in the same manner as the Ganges meets the ocean. He does all this in spite of his being Myself, in the same manner as the light of the sun rises in the sun and disappears in the sun. When water rises above water, it is called a wave, but really it is water. He, who devotes himself thoroughly with a simple purpose to Me, in spite of being Myself, is the mall of wisdom. He likes sacred places, forests and caves helpful to ascetic practices. He lives there or on the bank of a lake and he intensely dislikes living in the city. Solitude is to his liking. A crowd troubles his mind. Such is the man of wisdom. He believes firmly that only that is true wisdom (Dnyana) which shows the existence of the Supreme Self. All other learning relating to this world is unwisdom. He spurns the enjoyments of heaven and would not hear of any worldly enjoyments, but is at all times devoted with deep faith to spiritual learning. He avoids all bye-paths and moves on the royal road. He accepts true wisdom and rejects the other, devoting his mind and intelligence towards the attainment of Brahman. The wisdom, which leads to the attainment of Brahman is the only truth. Such is his belief, as firm as the mountain Meru. He is always at the gate of Brahman, because his faith is like polestar, always at one place. He has reached wisdom and the first contact of the mind with wisdom (Dnyana) makes him Myself. Yet it is one thing to come near wisdom and another thing to retain it. A man of wisdom keeps his eye on the final fruit of his wisdom. Otherwise if the fruit is not produced, wisdom is useless. Like a lamp in the hand of the blind, wisdom, which does not give self-realisation, is useless. If the light of the wisdom (Dnyana) will not give the sight of the Supreme Self, it is useless. A man of wisdom continues to feel. that whatever this wisdom (Dnyana) brings forth is all Brahman. When the fruit of wisdom is seen in this light, attainment is complete. His intelligence

expands with this wisdom and when the intelligence expands in this manner, he, so to say, embraces Brahman.

Shri Krishna says **to Arjuna:** I have shown you wisdom, just as one shows a little fruit on one's palm. I will now tell you the characteristics of 'unwisdom.' Everything, which is opposed to wisdom and its characteristics, is unwisdom. There are only two things, wisdom and unwisdom, just as at the end of the day there is night and at the end of the night, there is day. Yet I will tell you a few points. He, who is anxious for fame, for honour and for reception and in whom, there is pride as monumental as the crest of a mountain, is full of unwisdom. The man, who is innocent of all wisdom thinks that he has done all his duty. He speaks like that and sets himself up as a model. He shows off his learning, shouts about his good acts and he is trying all the while to be noticed. He decorates his body with perfumes, but he is unwilling to do service to mankind. Like the fire of the forest, which burns everything that comes before it, both movable and immovable, his sorrow is caused by his conduct. Even his jokes hurt like steel points and his thoughts are more deadly than poison. Making all his activity the refuge of violence (Himsa), he harbours ignorance of every description. Just as the bellows are inflated by wind and flattened out when the wind is taken away, so he gets puffed up by gain and shrivels up at losses. He buoys up with joy, when he is praised just as dust mounts up to the sky when caught up in the wind. Just as mud becomes moistened with a little water and is dried up by the wind, so a man of ignorance, when he hears the smallest abuse feels great annoyance. Anger and insult cause in him sudden changes. He shows himself sincere, but is not. He promises some one and helps some one else. His friendship is like the feeding of animals by the trapper, apparently attractive but deadly in the end on account of cruel intentions. Like a stone covered with moss or like good looking but useless fruits of the Neem tree, his actions are good only outside. He feels ashamed of his Guru and his belongings. He is averse to devote himself to his Guru and he tries to outrival the Guru after having acquired the learning from him. To utter his name would be to defile speech, but it is impossible to give the characteristics of a man of non-wisdom without describing him. The proper penance for such speech is to talk of devotion to the preceptor. The name of the preceptor is as brilliant, as the light of the sun is to the eye. By means of this, the sin incurred in talking about those, who are averse to the preceptor, is wiped out.

A man of non-wisdom is lax in the performance of duty and being full of doubts can be compared to a dirty well in a desert. The

mouth of such a well is overgrown wild with thorny plants and the inside harbours dry bones. In this manner the man of non-wisdom is impure both inside and outside. Just as a dog for satisfying its hunger goes to any food, whether it was carefully covered or exposed, so he makes no distinction between his own and other people's belongings. His attitude in the matter of women is comparable to that of the dog, who has no idea of propriety or impropriety in sexual matters. If he misses the task he has undertaken or has to allow necessary actions to stand over, his mind is not troubled. He is in-different towards sin and contemptuous towards virtue and harbours in his heart evil thoughts. The desire for money makes him blind and the expectation of the slightest gain shakes his firmness, in the same manner as the weight of an ant shakes a small blade of grass. He feels great apprehension during fear, like a shallow pool getting muddy as soon as the foot is placed into it. His mind is overcome by fear at the smallest happening. His mind drifts in the flood of desires like a dry ground in a stream and it is overcome by sorrow as fast as smoke spreads, when it is assisted by wind. He is as unsteady as the whirlwind and finds no peace either in the country or in a place of pilgrimage or in a city. Like a chameleon in summer, he moves about, now on his head, now on his tail, and like the earthern jar, which is only steady, when placed on the earth, he is steady only when lying down. He is as fidgety as a monkey and he is devoid of the salutary restrictions of self-restraint. Like flood in a rivulet, which overflows the ordinary banks, he is not afraid of unsocial and prohibited actions. Regardless of traditional observances, he transgresses religious duties and infringes all rules: he is immersed in sin and is intolerant of good; he breaks the barriers of modesty. Neither family traditions nor the directions of Vedas hold him back and he has no discrimination between beneficial and evil acts. His mind revels in sensuality, like the sacred bull wandering unrestrained, or the wind blowing freely, or a camel running in a desert, or a blind elephant getting out of hand or the jungle fire of the mountainside. All rubbish finds its way to the refuge heap and for everyone, the gates of the city are open. Food is available to anyone, who appears in front of the charity house (Anna Chhatra). Like a low-minded person being placed in authority, or the household property being open to all members, his heart allows itself to move unrestrained. Neither dead nor alive, does he forget the objects of senses and in order to reach these in heaven, he practices various rituals. His absorption in the enjoyment of senses is very great and unbroken and he detests the very sight of a good man. Like a leper eating out of

his own hand, he never ceases to seek pleasures or to guard against losing them. Like a donkey pursuing its mate, even when she kicks him, the man of non-wisdom pursues objects of senses, praises them and would jump into fire to attain them. Mirage attracts the deer, until the deer drops down dead without realising that it was merely the appearance of water. So the man of non-wisdom in spite of numerous troubles which he may have incurred in the pursuit of senses, is not daunted and every reverse puts him on a new quest. In the beginning, there is the love of parents. Then he goes after young women and when he becomes old even in this pursuit, he fixes his affection on his children. Like a man blind from birth being confined to the house, he is attached to the children and till the end of his life, he does not turn away from worldly objects. He identifies the body with the Soul and with this error attempts a good many evil acts. He is puffed up with what happens, when it is pleasant. Otherwise he grumbles. He is never free from pride of youth or ornaments. He thinks of himself as the sole possessor of wealth or property and unrivalled in wisdom, fame, and knowledge. Like a patient, objecting to boisterous enjoyment, he is intolerant of others. The lamp flame consumes the wick, burns the oil and yet causes soot everywhere. When sprinkled with water it splutters, when fanned it is extinguished and if it touches anything, it causes an all consuming fire. Even while giving a feeble light, it causes heat. A man of non-wisdom is like this flame with few merits and many faults. Milk fed to the serpent turns into poison. So is he jealous and intolerant of good actions, proud of his learning and showing off his austerities. He is swollen with pride, like a low person elevated to the throne or like a cobra, who has swallowed a pillar. Unbending like a rolling pin, hard like a stone, he is as obstinate as a viper is to the snake charmer. Further so much absorbed is he in his physical and worldly pursuits, that he has no idea of either previous or subsequent births. An ungrateful person forgets obligations. A thief forgets a loan, or an immodest party forgets praise. Ever after cutting the ears and tail, when the dog is given away, he returns to the house. The frog, even while being swallowed by the serpent, is not free from the desire for worms. So though all his senses become putrid by disease, yet the man of non-wisdom is not worried in his mind. Nor does he enquire, how it all came about. Prior to his birth for nine months, he is confined in the womb covered up by animal matter. Yet he has no thought of it. Nor is his mind awakened at the sight of little children making his lap filthy. The passing of time does not cause any trouble in his mind. Nor does the shortening of life remind him

of death. He acts, as if life is permanent and never thinks that there would be a termination for the life. Like fish, not going to deep waters in the confidence, that its own little pool will not be dried up, like deer which has been attracted by music unable to see the hunter, like fish looking only at the worm and swallowing the hook, like the moth looking at the light of the lamp without realising that it would burn, like a lazy person sleeping in a house, which is on fire, like a man seeking to appease hunger with poisoned food, the man of no wisdom does not realise that in the garb of birth, it is nothing but death. He conceives of the nourishment of the body, the ceaseless toil and the enjoyment of senses as permanent. The fool does not realise that while a prostitute may say that she belongs to him, she brings ruin to him under the garb of love. Friendship with thieves is not friendship but death and washing pictures on the wall is their destruction. The plumpness of the body through Pandu-rog (a kind of illness) is not a sign of good health. In this manner, apart from the ordinary functions of food and sleep, he knows nothing else. His position is like that of a man, who goes quickly towards the gallows and in this manner comes nearer to his death every moment. The greater the growth and the quicker the movement of life, the nearer will be the end, as certain as salt is dissolved in water. With every additional stage of life, death peeps in closer and yet he is not aware of the stranger at the gate owing to his illusion under the pleasures. Just as while passing through life, he is unaware of death, so while 'passing through youth, he is unconscious of old age. Like a cart falling over a precipice, a stone rolling down the mountains, he proceeds headlong unable to see, what is ahead of him. The intoxication of youth is to him, like flood in a desert brook or the fight between two buffaloes, but the time comes, when the limbs shrink, brightness fades and the head begins to lose its firmness on the neck instead of being steady. The beard becomes white, and there is nervousness everywhere. Yet a man of non-wisdom continues in unreal pleasures. A blind man does not look at an obstruction, until he is hit and a lazy man does not get out of the way of a falling house, before it is too late. So in passing through youth, he does not visualise old age. He even mocks at old age in the pride of youth, not knowing what is in store for himself and when approaching death through old age, he is not yet free from the glamour of youth. Further a man of non-wisdom, though he gets a human form only through good fortune, yet he is under the illusion that he is not liable to disease. Like a bull, who has gone grazing on the tiger's beat and who comes back only through his good fortune, or like one, who has retrieved a treasure from the serpent hole, he, who believes that when

the enemy is asleep, the strife is over, is likely to lose his life. The man of non-wisdom in this manner, while eating and sleeping are good and disease is absent, thinks not of future illness. Nor does he think of the future, when he receives wealth or when he is surrounded by wife and children. He gives no thought to sorrows and separations, which are inevitable from life. Mad with youth and aided by wealth, he seeks enjoyment indiscriminately. He does what he should not do, holds his mind on improprieties and he allows himself to think of that, which he should not. He enters where he should not enter, asks where he should not ask and touches things, with which he should have no contact mentally or bodily. He goes where he should not go, sees what he should not see, eats what he should not eat, and he revels in these evil things. He has undesirable associations and ties and behaviour. He speaks, where he should be silent. He listens, where he should be deaf. The only criterion with him is bodily and mental pleasure and he has a craze for novelty. In this pursuit, he does not worry about sin or about retribution. Association with such a man is the channel for the spreading of ignorance and for the undoing of wisdom itself. His attachment to the house is like the attachment of the butterfly for the flower. He is held by thoughts of women, just as a fly is unable to get away from a lump of sugar. Like a frog in a pond, a fly in gum or a cow held by mud, his whole being is absorbed in the house, so much so that even after his death, he haunts that area as a serpent. As a mistress holds in embrace her lover, so he hugs to his heart his house. Like the busy bee, he takes endless pains over it. He is as devoted to his house and wife, as an old man is to an only child born late in life. He knows and thinks of nothing else. His devotion to the household and worldly affairs is comparable to the absorption of a Yogi in Brahman, indifferent to everything else. Neither modesty nor strictures take him away from his devotion for the woman, at whose behest, he dances like a monkey to the tune of the trainer. Not only does he hurt himself but he hurts his friends and relations and goes on piling cent after cent. By his deeds, he diminishes his accumulated merits. He defrauds even his family and relations in order to please the woman. He omits the worship of deities. He deceives the preceptor by hypocrisy and he is callous towards the parents. But, for the woman he procures everything he can. He adores her and places everything at her feet and never crosses her wishes. Like a religious party observing the sanctities of a shrine, he studies all her wishes. He not only loves the woman but all her affinities and relations. Further, he is elated when something pleasant occurs and is depressed when it is otherwise, in

the same manner as a small boat rises and falls in stormy weather with the successive waves. His deep concern for pleasant and unpleasant things is a sure sign of unwisdom. Even when such a man is devoted to Me, it is with the intention of gaining something, in the same manner as a man goes through ascetic rituals in order to gain money, or a dissolute woman shows affection to the husband in order to be able to visit her lover. A man of unwisdom devotes himself to Me with devotion in his heart but with his eyes always towards objects of enjoyment and after such devotion, when he does not immediately get what he wants, he finds no use for spiritual activity. It is like a peasant, who sets up a new deity for each field, while continuing his devotion to the old deities. He accepts the guidance of that preceptor, who has great outward pomp and then he despises others. He is harsh to all living beings, worships idols and does not know what unbroken devotion is. Having set up My idol in the corner of his house, he goes out on long pilgrimages for various deities. He offers his prayers to Me, but whenever any occasion arises, he worships the family deity and on auspicious days he offers worship to other deities. Similarly he engages in other rituals and also worships the ancestors. On the eleventh of the month he worships Me, but on Naga Panchami he worships the snake (Naga). Similarly on Ganesh Chathurthi, he worships Ganapati and on the fourteenth day, he worships Kali. He is indifferent to his daily obligatory actions and yet engages in heavy ceremonials towards the goddess Chandi and the demon Bhairava. Again on Monday, he goes and worships Shiva. Thus he is continually offering worship to new parties, like a prostitute at the city gate. When you see a worshipper like this constantly on the move, recognise him as full of unwisdom (Adnyana). The man of unwisdom dislikes sacred places, embankments, groves and solitary spots. He rejoices in a town and prefers the bustle and applause of the mass. He is proud of his mundane learning and ignores spiritual knowledge, by means of which the Soul is revealed. Neither the Upanishads nor the books of Yoga attract him and he has no heart in gaining true wisdom. He turns back on every thought, which will lead him to the knowledge of Self, but he will do anything to gain other knowledge. He performs rituals. He can recite the Puranas. He knows astrology. He is often well versed in other arts. He can cook to excellence and he sometimes knows the secret and mysterious doctrines (of Jaran, Maran and Vasikaran). He is adept in erotic, great at eloquence and he is often well versed in scriptures, in ethics, medicine, and poetry. He sometimes knows the Shastras, grammar, logic, but he is blind to spiritual learning, without which every branch

of learning is useless. His knowledge is like the feathers of a peacock with an eye depicted on every one of them, but an eye which cannot see. If a little bit of the life-reviving root is found, it can do more work than any amount of other medicines. Good qualities, when the life has come to an end, a crown when the head has been cut off, and a marriage procession, in which there is neither bride nor bridegroom, are anomalous. The whole range of learning is thus pointless without spiritual learning. The man of error lacks both the inclination for and faith in wisdom, which will secure him Brahman. Birth in human form for such a one is nothing but the expansion of the seed of unwisdom, from which unwisdom only can grow in luxurious and eloquent manifestations. Words from his mouth are the efflorescence of unwisdom and even good deeds are fruitless. Without faith in the doctrines of Vedanta, he would never attain true knowledge. How can he know, what is on the other side of the river, who runs back without having reached his own side of the river? How can he, who drops into a deep pit at the gate of the house, know what is inside the house? Without even an approach towards spiritual learning, how can he -ever gain real knowledge? With such a man, 0 Arjuna, never even discuss spiritual matters. Whatever is fed to the mother reaches the child in the womb. Discussion of spiritual matters before the man of non-wisdom can only bring forth error. I had to discuss in this manner the characteristics of no wisdom, just as when you invite a blind person to your house, it is equivalent to an invitation to some one else, who will lead the blind. In reality the eighteen characteristics of wisdom, which I have mentioned to you, might be reversed and you will find all the characteristics of non-wisdom. Non-wisdom is the contrary of wisdom.

Shri Krishna says to Arjuna: What is to be known as 'Dneya' is Brahman, unattainable by any means except those of wisdom (Dnyana), after knowing Whom, no duties survive. After attainment of this wisdom, there is identification with Brahman. After knowing Him, the rotation of birth and death is left behind and constant and unbroken joy is produced. That is the object of knowledge, which is unborn and self-existent. If you said He did not exist, then you would see Him in the form of this universe and if you said that the universe was Brahman, it is nothing but an illusion. In Him, there is neither the seer nor the seen, neither appearance nor form nor colour. It is difficult for a man to say that He exists and yet if you deny it, there is the whole phenomenon of the universe to be explained, as to who made it and why. In this manner in the discussion whether He is or He is not, even the Vedas have been exhausted.

Thoughts cannot cross that region, where these questions can be decided. Just as earth is in the form of vessel made of clay (and yet distinct from it), so is Brahman in everything and comprising everything (and yet distinct). At all times and places without being identified with time and place, Brahman actuates the movable and the immovable. The universe has thus been called His arm (Vishwabahu), because everything happens everywhere through His prowess. The universe has been called His feet, because everything is contained at the same time in Him. His light reaches everywhere and He sees everything like the sun, which has neither eyes nor limbs. And though without eyes. the Vedas have named Him" All-seeing," because He sees everything. Because He is above on the head of every one, He has been called the head of the universe (Vishwamurdha), and like the fire, which has its mouth in its body and which consumes everything, His mouth is everywhere. Hence He has been called by the Vedas the universal mouth (Vishwatomukha). Just as in everything, there is space, so He has his ear in all spoken words. Hence we say that He hears everything, because He envelopes everything. All these discussions of the Supreme Self are merely a means of describing His all-pervading character. Otherwise all this talk of hands, feet, eyes, etc., would be absurd where, properly speaking, there is complete non-existence. When a wave meets another wave and breaks it up, is there any difference between the attacker and the attacked? They are both water. So Brahman is one and all these descriptions are merely to indicate that whatever is differentiated into two, is really One. Even when zero is indicated, it is noted down as a point. Thus unity has to be described by means of duality. If these forms of speech were altogether prohibited. unity itself would be lost except by such description in the continuous link between preceptor and pupil. Now listen, how everything, which is known by human mind, is enveloped by Brahman. Brahman is all-pervading, in all things, in the same manner as space constitutes the sky, thread becomes cloth, liquidity is water, light is the flame of the lamp, the smell of camphor is camphor and activity is visible only in the body (or the action of the body). A bead of gold is liked by us, but it is nothing but gold. A stream may go zigzag, but the water in it is running straight. Iron, when it becomes red-hot, is still iron. Space looks circular in a vessel and square in a monastery, but the shapes do not affect the condition or quality of space. So Brahman is constant, though He may appear changing. He may appear in the form of the mind or the senses and the principal spiritual qualities, but just as the 'sweetness of molasses is not restricted, when it is made into a lump,

so Brahman is not confined to the functions and characteristics of the senses. Butter is concealed in milk, but milk is not called butter. It continues to be called milk. Though He pervades everything in the world, yet the universe is not Brahman. A bracelet gets its name because of the shape, but in reality it is gold. Brahman has neither name nor form, nor correlation, nor species, nor action, nor differentiation. Brahman has no characteristics (Gunas), though He may appear to reside in the Gunas. The unwise attribute qualities to Him, but that is wrong. The clouds cannot be called the sky. Nor can one wear an ornament, which is seen only in the looking glass. The reflection of the sun in a pool of water is not the sun and there is no water in the mirage. It is an error to conceive the three fold characteristics in Brahman. Brahman may appear to pass through the three qualities, but this is as unreal as the enthronement of a beggar in a dream. Brahman is without qualities (Nirguna), Brahman pervades everything alike, just as heat is the same though the fire may be in a different form. Brahman is indestructible and minutely pervades everything. He is the supreme object of knowledge inside and outside the body, near and far. He is One and there is nothing beyond Him. He is perfect everywhere, just as sweetness in the milky ocean is alike in all its parts. He is the same towards all existence including the meanest. Being One, He is in them all, just as the moon is reflected in a thousand vessels of water. The taste of salt is the same, though there may be different grains. The quality of sweetness is the same, though there may be thousands of pieces of sugar-cane. Brahman, while pervading everything in this uniform manner, is also the source of universe. As waves come out of the ocean and as the ocean itself is the cause of the waves, so all life finds its support in Him. Just as the body is the same, though it passes through the three ages, viz., childhood, manhood and old age, so Brahman is one and unbroken through origin, existence and end. Just as the sky does not change during the morning, mid-day and evening, so as creator, He acquires the name of Brahmadeva, as supporter He gets the name of Vishnu, and as destroyer He gets the name of Shankar, and behind these threefold qualities, He remains quality-less (Nirguna). When the final element disappears and when the threefold qualities disappear, He remains the great negative. He is the final goal of knowledge. This is the supreme doctrine of the Vedas. He is what burns in fire, what cools in the moon. what shines in the sun. He gives light to the stars and He is the lustre of lustre. He is the beginning of beginnings. He is the growth of growth, the intelligence of intelligence and the consciousness of consciousness. He makes the mind

what it is, eyes what they are. the ears what they are and speech what it is. He is the life of life, feet of motion and He is the activator of all activities. Through Him arise form, expansion and death. He is unrivalled (Swaswarupa). He holds the earth, He makes water flow, light travel and wind move. He contains the sky in Himself. Everything, which is felt and seen, is through Him. He pervades everything perfectly and in Him there is no duality. The sight of Brahman destroys the threefold condition, viz., the seer, the seen and the function of sight. What survives thereafter is Brahman. The knower, the known and the function of knowledge also melt away in His unity. The value of figures is in their respective places in the accounts, but otherwise they are all alike. In Brahman the difference between the Seeker and the goal of his search disappears. He is perfect and he resides at all times in the heart of every one.

In this way I have told you, what is Kshetra (existence, self or body), in order that you may realise what existence is. I have told you what is wisdom (Dnyana). I have also told you the characteristics of non-wisdom. I have then told you what is the supreme goal of knowledge (Dneya). Those who seek Me always keep in their minds, all that I have told you. My devotees, who have put away from their mind the care of their bodies or any worldly complications and who have fixed their heart on Me, who have directed their consciousness towards Me. and who are attracted by nothing but Me, ultimately attain My form. I have indicated to you the graded method of reaching Me. Steps are wanted to reach a height. Scaffolding has to be put up to go towards the sky. A boat has to be used in crossing waters. Hence this minute description. Otherwise the Soul is everywhere. It is in order to adjust these ideas to your intelligence, I have given the four-fold description, as when a child is to be fed, one mouthful is divided into little portions. I have told you about these four, viz., existence, wisdom, object of knowledge and non-wisdom.

To help you further, I can give you the same teaching in another form by the description of Purusha and Prakriti (the positive principle and the negative principle), the doctrine expounded by Sankhyas and by the great sage Kapila. What the night is to the day, Purusha is to Prakriti (positive principle is to the negative principle). Purusha is without a beginning and Prakriti is always attached to him, in the same manner as a night is to the day. Shadow is going with the form; seed produces corn with the husks. Similarly these twins are always together and are perpetual. What has been called existence (Kshetra) before is here called Prakriti and the knower of existence, Kshetradnya, is here called Purusha. Purusha is that indestructible power. All

activities, however pertain to Prakriti, from which they arise and find manifestation through intelligence, the senses and heart into the three qualities (Gunas). The desire of intelligence creates self-consciousness and the attraction for fruits (of actions). In order to gain this, the means employed are actions. Desire grows, awakens the mind and leads to activities. Therefore Prakriti is the origin of the three things, viz., action, performance of action and the means of action. These actions are, however, differentiated according to the three Gunas, viz., good, indifferent and evil. According to these arise happiness and misery. Evil deeds lead to misery, good actions lead to happiness and Self has to go through these. Nature (Prakriti) functions, until happiness and misery are reached and Self has to undergo these. Such is the peculiar partnership of nature and Soul, that it is the woman who earns and the husband who enjoys, and though the male is not concerned, the woman gives birth. He, who is described as Purusha, is neither masculine, feminine nor neuter. He is without a body, without desires, without possessions, without companionship. He is ancient, order than the eldest. He is without eyes, ears, hands or teeth, form or colour. He has no name. No qualities can be affirmed of Him and yet such is the consort of Prakriti (the negative principle) and in that combination, he also goes through happiness and misery. Himself doing nothing, indifferent and untouched, the Maya (Prakriti) compels Him to go through experiences. It is the Maya, which is the source of form and colour and the origin of attributes, causing a variety of illusory dramas. They were changing with ever new forms and qualities. This Prakriti actuates even inert matter. This is the source of fame, of affection and of the excitement of the senses. Though the mind is inert, it is this principle, which through illusion makes it move all over. This Prakriti is the great continent of error. It is the cause of linking up and the origin of unbridled passions. It is the great illusion enthroned in the palace of desire and located in the forest of allurement. It stimulates language and gives form to that, which is formless and causes every description of activity. Art and learning of every kind find their root in it and desire as well as senses arise there from. It is the mint of sounds. It is the central location of all strange things. In short, it is this which causes this universal drama. This great allurement finds its evening and morning in the creation of the world and in its destruction. It is parallel to the principle of unity related to Brahman and is, therefore, allowed to play in the abode of non-existence. It has its sway over the world through its connection with the All-Highest. In reality Brahman is without attributes or activities. It is this principle of Prakriti, which causes

the changes, what appears to be the origin of the self-existent creation, the condition and the location, appears, as it does through Prakriti. It is Prakriti, which constitutes the worship of Him, who does not desire worship, satisfaction of Him who does not desire satisfaction, the family bonds with Him, who has no family. It is the Prakriti which constitutes the characteristics of Him, who is without characteristics, the measurement of the immeasurable, the mind of the mindless and also His intelligence, the form of the formless, the activities of the action less, the pride of the prideless. It is this Prakriti, which becomes the name of the nameless, birth of the birthless and His deeds and actions. It secures attributes, feet, ears and eyes to One, who has neither attributes nor feet nor ears nor eyes. It gives objective and limbs to One, who has no objective or limbs. In short it is this Maya (illusory principle), which secures attributes to Purusha. In this manner, it is that this principle of nature, which is also co-extensive with Brahman, gives to Brahman the changeless appearance of change. Purusha (positive principle) is before Prakriti without lustre, in the same manner as the new moon is at the end of the month. Even a grain of alloy will reduce the quality of a large quantity of gold. Clouds take away the light of a fair day. Milk is in the inside of the animal. Fire is within the wood. The brilliance of a jewel is covered up by cloth. A king is powerless, when he is a captive. A lion is useless, when diseased. So does Purusha leave lustre in contact with Prakriti. It is like hope overcoming a person, making him go through experiences or like a good fellow being involved in worries on account of his wife. So the Soul, which is unborn and eternal, has to put up with the trouble of birth and death through the activities of Prakriti. When red-hot iron is being beaten, it may appear that the blows fall on the fire itself. When water is moving, there may appear more than one moon. The mirror multiplies the number of things seen. A marble can acquire colour, which is not natural to it. In this way does the Soul appear to be born, but it is not really so. Further this birth is either in high condition or in low, but this condition is as immaterial, as it is to a sage, who has renounced the world.

The Purusha is as different from Prakriti, as the sky is from earth. He is like the pillar for the jasmine creeper. He is like the Meru mountain standing on the side of a river and reflected in the water, but never carried away by its flood. Prakriti comes and goes, Purusha is ever existent. Prakriti cannot stand up itself and all that Prakriti creates is, therefore, due to Purusha, who is the Overlord. All existence is absorbed in Purusha, at the end of the age. This controller of Prakriti is the regulator of the universe, has enormous

prowess and He alone can go behind the illusory activities. The Soul contained in the body is the same as the Soul of the world. Hence it is that Purusha is said to be beyond Prakriti. Whoever knows this distinction correctly acquires special characteristics. Just as, it is necessary to decide whether this is the original or the shadow, whether this is real water or the mirage, so he, who knows the distinction between Purusha and Prakriti, remains untouched, just as the sky is not affected by dust, which arises in the sky. He does not get fond of the body or bodily enjoyment. He becomes free from birth and death.

I will now tell you of the means, which will disclose this distinction to you at all times, just as the sun lights up things. Some people by means of deep meditation try to destroy everything. which makes the Soul appear as something else. They dwell on the thirty-six varieties of Kshetra and by means of the eye of the Soul, they look on the form of the Soul. Others go on the path of devotion; others on that of trust in fate; and some others on the path of action for the attainment of Brahman. All, who seek liberation, choose their own path. With humility, they keep faith in one thing. They listen to the words of sages, who seek nothing but the welfare of the world. They think over what they have listened, and body and soul, they are devoted to their preceptor. Such men, who have faith, manage to cross the ocean of death, get beyond differences of doctrine and keep faith and think of the essentials.

I have now described to you the relation of the Soul to the body, which is nothing but the creation of small waves through air on a large mass of water. The rays of the sun change into the mirage. The rain brings forward sprouts of different plants. So all living beings are produced and function through the contact of Prakriti with Purusha. All living beings are not different at their source. If you will examine carefully, even Prakriti and Purusha are one, just as threads are not different from cloth. One is produced from the other and though they may be separate existence, yet there is a substratum of unity. There may be a separate name, form and activity, but if you dwell on these differences, you will never be free. A single seed will produce fruits of different shapes. Though the branches of the Bor tree are crooked, the fruits are round. In all this variety, which appears, the Soul is the same. In different kinds of fire, the heat is the same. The individual self is not different from the universal Self. The rain falls from the heaven in different forms, but the water is the same. In all living beings the Soul is the same, uniform everywhere, just as space is the same in a small vessel or in a big house. Gold

is the same in different forms of ornaments. The destruction of the Soul with the destruction of life is an illusion. The Soul is indestructible. Therefore untouched by the duties and activities of individual life, the man of wisdom recognises his Soul in everyone. The eyes of wisdom penetrate into this physical phenomenon, viz., the body, which is made of senses and desires and which is subject to disease, which has five different kinds of serpents (senses) and five different kinds of fires. The man of wisdom, though remaining in the body, attains Brahman without committing suicide. To attain Brahman the man of Yoga after prolonged effort takes the plunge in order to overcome rebirth. In Brahman, which is beyond form, beyond sound, which is the goal of Yogic condition (Turiavastha), there is liberation, and there is rest, as the meeting of the Ganges and the ocean. Such condition of Brahman is attained in this body by those, who have been able to destroy difference of outlook towards living beings. From many lamps the light, which emanates, is the same. So is the Soul universal. Such equanimity secures the great good fortune of permanent liberation. The man of wisdom realises that even feelings and sensations are the doing of Prakriti (nature). He knows that the house is stationary though people may move inside and out. He knows that the sky is there, though the clouds keep moving. So through the borrowed light of the Soul, Prakriti is playing with different attributes, but the Soul is steady and unmoved, and untouched by all these activities. When a man realises this, he is free, because he knows that the Soul does nothing. That man may be said to have attained Brahman, who is able to think of all living beings not as separate, but as one. What waves are to the water, or atoms are to the earth, or the rays of the sun are to the sun, limbs are to the body, emotions are to the mind, or sparks are to the fire, the different living beings are to the great Soul, which is One. After this, wherever he turns round, he sees Brahman and this gives him continuous happiness.

The sun does not get wet in the water, in which it is reflected, ,because it has its existence before and after the water. So it is not true to say that the Soul belongs to the body, because the Soul survives the body and existed before the body was formed. The reflection of a face in the mirror indicates the existence of a face. So is the Soul reflected in the body, but it is not there. There is no more relation between the Soul and the body than between wind and sand. You cannot stitch fire and cotton together. Nor can you patch up the sky with a stone. When people start in opposite directions, they

cannot meet. Similarly there is no more connection between the body and the Soul, than there is between light and darkness, the dead and the living. They are as different as night and day, as gold and cotton. The body is made of five elements woven in the thread of action and revolves on the turning wheel of birth and death. The body is like an offering of butter placed in front of the fire of death and ends in the twinkling of an eye. Fire burns it, dogs lick it, insects can eat into it, but the Soul is eternal, self-existent, perfect without a beginning. It has no attributes. It is neither active nor inactive, neither lean nor stout, without form; it is neither visible nor invisible; it gives neither light nor darkness; it is neither small nor great; it is neither empty nor full, neither in company or without company; it is of the nature of Brahman; it has neither joy nor sorrow; it is neither single nor multiple, neither free nor in bondage. Being without attributes, it is without size. It is neither ready-made nor made up, neither vocal nor silent. It is not created with the formation of the universe. Nor is it destroyed in the universal destruction. It is the quintessence of existence or non-existence. It cannot be reckoned or measured. It is not fatigued. The forms of the body are numerous and changing, but the Soul remains the same. As night and day follow each other, successive bodies are acquired by the Soul. But the Soul does not do anything or cause anything to' be done and is never ready to take part in the affairs of the body. It is never identified with the body. Space is everywhere, but its nature is not altered by the different forms, which it envelopes. So the Soul is not tainted by any false attributes of the body. The Kshetradnya (the Soul) must be always regarded as separate from the body, that is, the Kshetra. Iron is influenced by the magnet, but iron is not the magnet. That is the difference between the body and the Soul. The flame lights up things in the house, but it never becomes the house. Fire is in the body of the wood, but it is not the wood. Such is the light of the Soul. There is the same difference between them as between the sky and the clouds, the sun and the mirage. Just as in the sky there is only one sun but it lights up the whole world, so the Soul is one and it lights up all bodies.

That is the highest intellect, which can distinguish between the Soul and the body. It is in search of this distinction, that people pursue the path of wisdom, that they soar into the sky of Yoga, seek peace, wander into the vast region of the Shastras. This is the goal of the sages, who regard the body as of no consequence, as a mere straw. The man of wisdom realises that Prakriti (illusion, Maya), which is spread out in this world by means of the five elements, seems

to be stationary and real, where it is not. When it is realised that it is not a serpent, a garland of flowers gives delight. When it is realised that it is a piece of shell, the false notion that it is rupee goes away. Thus when it is realised that the physical body, which is spread out by Prakriti, is not the Soul, the attainment’s of Brahman is made easy. Brahman, Who is greater than the sky, Who is beyond the other side of Maya (illusion), when realised gives no respect for form or for existence or for duality. When a man becomes Brahman, he sees his Soul functioning. The wise man distinguishes between the Soul and the body, as the Raja Hamsa separates milk from water.

CHAPTER FOURTEEN

Shri. Krishna says to Arjuna: I will now tell you of that wisdom, which has been mentioned by the Shastras as supreme. The knowledge of Self is over everything else, because it is like fire, whereas all other branches of learning are like straw. That knowledge, which goads a man to seek the pleasures of heaven, to perform rituals, to raise on the pedestal of duality, is all like dreams before this wisdom. It comes to an end, just as wind comes to an end in the sky. When the sun rises, the moon and the stars lose their lustre. In times of flood, there is no distinction between river and tank. When knowledge of Self, therefore, arises, all other learning fades. Knowledge of Self secures liberation and puts an end to all complications of the world. When the mind is controlled by the mind and the Soul rests in Brahman, even existence in the physical body does not bind the Soul. The last obstacle of the body comes to an end for the last time and the men of wisdom attain Me. Having attained Me, they become eternal in My eternity and perfect in My perfection. When there is no difference between them and Me, they share the truth and the joy, that is in Me. Just as space contained in a vessel joins up with space generally, they become all-pervading, as I am. It is like light joining light, when many lamps lighted from one lamp are joined to another. The travail of duality is over and the distinction of "I and thou" goes away. When creation starts again, there is no rebirth for them. When creation comes to an end, there is no death for them. Knowledge of Self secures them immunity' from the bonds of birth and death and brings them to Me.

Nature (Maya) has acquired the name of Mahat Brahma (Great Brahman), because it is the resting place of the primary elements. As all changes arise out of this, it has also got the designation of the original principle (Mulamaya). Those who hold the doctrine of the

unmanifest, call it unmanifest. Those who hold the doctrine 'of Sankhya call it Prakriti (Primary nature). The students of Vedanta call it Maya (illusion). But what is the use of giving it other names? It is really non-wisdom. Non-wisdom is that which makes one forget oneself. It is extraordinary, that thought cannot penetrate this. This is not the darkness, which disappears with light. Just as cream gets separated from milk, if you shake the milk, but remains inside the milk, making it thick if it is not churned, just as that is called deep sleep, which is neither a condition of waking nor dream nor Samadhi, so is this non-wisdom. It is like the sky, which appears unchanging, when there is no wind. It is like something seen in a distance, which one is unable to determine, whether it is a man or a post. In non-wisdom, the true form of Self is not seen as it is: nor is it possible to determine whether it is different from what it is seen. When it is neither day nor night, it is called twilight. Consciousness (Chaitanya) surrounded by non-wisdom which is called Kshetradnya (Self) is that, in which wisdom (realisation, Dnyana) is not there. Nor is it felt that there is non-wisdom. Jiva (self) turns towards non-wisdom without knowing his own true form. If you carefully realise the intimate connection of Prakriti with Purusha, you would see that this is the .natural consequence of the prowess of Brahman. Soul (Chaitanya) submitting to Maya (illusion) unmindful of its pristine purity, moves in different forms. Like a pauper declaring about himself that he is the king, like a person, who has fainted talking of seeing the heaven, when the Soul forgets its true nature, it comes under the sway of unreality and whatever is seen is regarded as the universe. It is like seeing things in a dream. This illusion (Avidya) is always near Me, like a young wife, who is never away from the husband. It is without beginning or end. It has indescribable qualities. To describe it correctly, one should say it is nothing. Its spread is immeasurable. It abides by non-wisdom and abides by wisdom. Through original association with Me, it has the power of self-conception. In its womb, the seed expands into the eightfold elements (Prithvi, Apa, Teja, Vayu, Akasa, Manas, Buddhi and Ahankar). The first fruit of the contact of Prakriti with the Soul is Buddhi (intelligence). The physical counterpart of this intelligence is the mind (Manas). The consort of the mind is self-consciousness and that gives rise to self-esteem (Ahankar). From this proceeds the creation of the five elements. To these five elements are attached attributes, which are known by the senses. This constitutes the self (Jiva). Water and the seed coming in contact in the earth produce sprouts, which grow into trees. Association with Me of the illusion

(Maya) gives different forms in the universe. There are various ways, in which the embryo gets its final form. In the first of these, the elements of wind and the sky predominate, and this is called Andaja. The next is that, in which the two lower qualities are latent, and in which light and water predominate, and is called Swedaja. That, in which the earth and water predominate, and which consists of purely the lowest quality, is called the Udbhija. The last, which is called Jaraja, is that, in which the five senses of knowledge exist, and which have brain and intelligence. Of this universal child, these four kinds of creation are the four hands and feet and the physical nature, is the head. Activity is the middle portion. Retirement is the spine. The eight-fold regions dwell above the waist. This child of the universe is the child of Maya (illusion), which sustains it. It has expanded into multitudinous forms. It has numerous limbs and numerous ornaments and every day new names and new things are being conceived. Of this universal child, the different worlds are so to say the fingers, each of which has a ring in the form of self-estimation. Prakriti (illusion) has in this way in the form of the movable and the immovable world produced numerous children. Of this universe Brahma (the creating god) is the morning, Vishnu is the mid-day and Shiva is the evening. This world child sleeps on the bed of the great destruction and rises again with its erroneous ideas at the beginning of the new age. This child engages itself in false activities and games, and moves along the wheel of time. Desire is its boon companion, pride its adornment and realisation of Self is its death. Nature (Maya) has through its association with Me produced all this movable and immovable world in this manner. Hence I am called the father of the world and this nature (illusion, Maya) is called the mother and the whole universe is our child. A variety of physical bodies need not make one feel, that in all this universe there is more than one element. The mind, intelligence, etc., in all living beings are the same. In the same body, there are many limbs. In this universe, there are many things. Yet it is one. A tree growing from a small seed has many branches, some small, some large. My relation to the universe is the relation of earth to the earthen pot 01' of cloth to cotton or of waves to the ocean. The flame and the fire are really not different. So is the universe part of Me and the appearance of separateness is an error. If I withdraw Myself from what is seen in this world, there would be nothing left. A jewel cannot be concealed by its own lustre. The form of ornaments does not destroy the quality of gold and a lotus, when it blooms is still a lotus. Leaves do not cover the body, but give it

adornment. The seed of corn produces corn. The seed has lost nothing. It has expanded. You cannot try to find Me by removing the world, because it is all Me in the form of this world. Make up your mind on this issue. Though all living beings appear different yet there is a single quality, which constitutes all these bodies. The experience of misery or unhappiness is like the sight of one's own death in a dream. The jaundiced eye looks yellow itself and finds also all the things yellow. Clouds become visible in sunlight and appear to go away when the sunlight has gone. Is anyone ever frightened by the shadow caused by himself? The different bodies of Mine appear in these different forms, but there is a common tie in them all. Liberation is to know Me in My true form. The man of non-wisdom is in bondage, as he does not know Me, but dwells on the multiplicity. In what attributes I appear in this bondage? What are the obligations of that attribute? What is the name and form? How is it born? All this, I tell you now.

The nature (Prakriti) produces three attributes, which are known at Satva, Rajas and Tamas. The Satva is supreme, Rajas is the middling and Tamas is the lowest. In the same intelligence, all these three arise just as the same body goes through childhood, youth and old age. In pure gold, the greater the alloy, the lesser it appears in the touch. The sense of fatigue comes to start with and then one becomes indifferent towards the body and ultimately falls into deep sleep. The increase of unwisdom brings about these three qualities in this manner. These three-fold attributes indicate a triple mentality. How can the Soul have anything to do with it? It is because the self is conscious of the body and acquires self-esteem, (Ahankar); then from the birth to the death, he thinks of himself as the body and hence undergoes the troubles arising out of the nature of the body. The fisherman gets hold of the fish, because the fish swallows the hook being tempted by the bait. Satva (thought attribute) lays for one the trap of happiness and knowledge. For the individual (Jiva), who feels elated at things, which he gets to know, his glorification itself is his bond. He takes pride in the fact that he is more lucky than others and that he has more comforts or more pleasurable experiences. Learning produces in him an over-rated self-esteem. Instead of feeling miserable, that he has lost sight of true wisdom, viz., the realisation of Self, he is puffed up with the knowledge of physical things. It is like an emperor in a dream begging and rejoicing when he gets a little more. An individual self identified with the body must go through all these experiences. He is clever in activities, clever in rituals, he is well-informed, he compares himself to

others and rejoices in his excellence. He belauds his own intelligence. All this joy and knowledge itself become the bond of the Soul. It is like a lame person leading an ox.

Now let Me tell you how the Rajas (physical attribute) binds the body. It is called Rajas, because it pleases the mind and keeps alive passions. When this enters the mind, desires become the reins of the self. The mind flies like wind and the desires go even further. It is like butter poured into the fire, which inflames it further and which when inflamed consumes everything without discrimination. When desires are inflamed, misery takes the appearance of happiness. Discontent overpowers everything else and the accession of nothing gives satisfaction. A man, who will risk his life for a trifling game and for two pins, will think that he has attained everything. He worries about his present possessions and what will happen after they are gone and so immersed in endless desire, he sets up endless activities, Even if he is sure of heaven, he is worried as to what he will eat there and this anxiety leads him to the performance of rituals, of which he performs many. He builds temples, has tanks dug, but he does everything with an object. Just as the wind blows at the end of summer day and night, so is he always engaged in this calculation. Quickness has been associated in literature with the fish, lightning and the eye-lashes of women. But Rajas in quicker than all these. It makes an individual attached to the search for comforts and drags him into the fire of activity. The bond of his desire survives even his death.

I will now tell you the characteristics of Tamas (darkness attribute). This is like a dark cloud in a dark night, a screen which prevents even mundane sight from looking at things. Its most intimate relationship is with non-wisdom (Adnyana) and deep delusion is produced there from. Thoughtlessness is the dominant note of this attribute. Ignorance is its characteristic fruit. Its immediate result is to surround on all sides the individual (Jiva), who comes to regard the body as the Soul. When Tamas predominates in living beings, it leaves room for nothing else. Heaviness of all senses, dullness of mind and intense laziness arise out of it. Stretching out the limbs and a distaste for all work with a plethora of yawns are its visible symptoms. With open eyes, the man of Tamas sees nothing and he talks to himself irrelevantly. From all his activities,' he turns to sleep, just as a stone when dropped falls straight to the ground. Nothing would make him active. He forgets good things as well as bad. He only desires to lie, where he is. Sleep alone attracts him and nothing else will tempt him. If he were to live for a million

years, he would want to do nothing else except sleep. Even when he is travelling or resting, he goes to sleep. He does not know how to behave or how to address or how to make out either the rich or the poor. Like a butterfly plunging in the forest fire hoping to extinguish it with its wings, he rushes into rash actions. He rejoices in wrong deeds and gloats in error. Sleep, laziness and wrong-doing are the three bonds of Tamas, which bind the Soul, that is otherwise without attribute.

A man's self acquires the characteristics of that attribute, by which it is born, in the same manner as fire appears like wood, when the wood is burning. Space appears like a vessel, when confined in the vessel and the full disc of the moon is seen in the waters of the lake when they are still. Like winter having its sway, when summer and autumn have gone or like sleep when a man is neither dreaming nor waking, Satva gains in strength when Rajas and Tamas are suppressed and makes people say that they are happy. When Tamas is in the ascendant, there is error and laziness, and when Rajas predominates, there is the attraction of worldly and ritualistic activities. Like the smell of lotus flower in spring, knowledge exudes from him, in whom Satva (thought attribute) is in the ascendant. Discrimination dwells on the threshold of everyone of his senses and even of his physical limbs. As the senses themselves know their way, discipline is as it were his guard of honour. The ears decline to hear what they should not, the eyes to see what they should not and the tongue to speak what it should not. The senses take no cognisance of what is forbidden, just as light does not meet darkness. Like a flood in the river in monsoon, his understanding is full of new thought. His mind takes survey of knowledge, as the full moon spreads its light over all things in the horizon. His mind turns away from sensual pleasures. He becomes purposeful and wishes to withdraw himself from worldly happiness. When the Satva is in the ascendant, it is a great good fortune, because, while maintaining purity of action the man drops the body, which alone is the means of enjoyment of fruits. It is like an honoured guest arriving accidentally on a festive day, when all the good things necessary for the reception are ready, or like fame being attained by those who have great wealth and who are of charitable disposition. If he is reborn, he gets his birth where the means for the advancement of wisdom are abundant. He never lacks anything, like a king who moves from his capital into the jungle. A lamp, which has been moved from one village to the other, will give the same light in the other place. When Satva increases, knowledge is purified and the understanding gets successive

waves of new thought. This ultimately enables him to distinguish between the five physical elements and his Soul, which is the thirty-seventh after the thirty-sixth attributes are accounted for, which is the twenty-fifth after the twenty-four (qualities) and which is the fourth after the three Gunas, the Soul, which is supreme and inimitable and without which the body could not function.

The dominance of Rajas is marked by intense physical activity. The senses act uncontrolled like the whirlwind, which draws in its vortex everything. Like sheep grazing in a field, he turns to every thing and he covets his neighbour's wife. His greed encompasses everything, which he has not got and if occasion arises, he is ready for any kind of activity. He does not turn back, however big the enterprise might be, whether it is the building of a temple or the performance of the horse sacrifice (Ashwamedha). The building of new cities, of lakes, wells and gardens in the midst of a desert and the performance of projects on a vast scale, do not reduce his desire but increase it. The sharpness of fire or the extent of the ocean do not measure the strength of his ambition. Carried forward by hopes, the whole world is too small for him. If in this state of mind, a man dies he will undoubtedly be born a man, but he will be accompanied by his greed. If a beggar were to live in a palace, will he ever become a king? Bullocks might carry royalty to their marriage, but they secure nothing except grass as food. Such a man finds his being, where day and night, there is no peace. He is born, where activities are going on.

When Tamas is in the ascendant, when mind is as dark as the sky on a new moon day without the light either of the sun or of the moon, the heart is without discrimination, without energy, and placid; error is outside and inside his body and everything he does is, therefore, stupid. His understanding becomes dull, harder than stone and memory is scattered to the winds. Evil actions are constantly attendant on his senses and death finds him reborn amongst the wrongdoers. A special point about him is, that he rejoices in wrong, just as an owl is glad when it is dark. Evil stimulates him and his senses run there. He is inebriate without drink. He raves without delirium and he is stupid without a feeling of real love. His mind is not there and yet it is not Samadhi. Under the influence of pride, he is completely helpless. Death in this condition merely reproduces the same life. The seed of mustard can only produce mustard. If after a lamp is lighted the fire is put out, it still exists in the form of a lamp. The mental attitude of Tamas can produce nothing else. It leads to inferior existence. Whatever leads to the increase of Satva

is regarded as good actions. It produces unsullied results leading to an increase of happiness as well as knowledge. The product of Rajas is bitter, beautiful outside but of bad taste, ending in unhappiness. It is like the fruit of the Neem tree, poisonous inside. Action arising out of Tamas leads to darkness, as a plant from the poisonous root can be nothing but poisonous. Satva lays the foundation of knowledge, just as the sun causes the day. Rajas causes greed, just as duality is caused by the forgetting of one's own true form. Tamas gives rise to illusion, recklessness and ignorance. Rajas and Tamas are pitfalls in the path of knowledge. Satva is the only sure means to the knowledge of Self. It is the foundation of discipline. The unbroken observance of Satva secures the kingdom of heaven after death. Rajas only secures a reproduction of this life, that makes for happiness and unhappiness, so that the travails of death are always there. Tamas leads to inferior existence and hell. It is Brahman, Who, assuming the attributes of the three Gunas, acts in accordance with their peculiar characteristics. Just as when a king is dreaming of a foreign invasion, he is both the victor and the vanquished: therefore, the high, the intermediate and the low attributes are merely a matter of appearance; otherwise there is nothing but pure Brahman. It is the prowess of Brahman that makes visible in the body the threefold attributes. When wood burns, fire appears in: the form of wood. The tree contains the earth and water, which went to make it. Milk alters itself into curds and sugar is nothing but what was contained in sugar-cane. So the Soul gets bound through its connection with the body and mind to the three Gunas. This thraldom does not, however, interfere with the process of liberation at the hands of the sages. These three attributes might appear dominant in the body. Yet they do not affect Brahman, Who is beyond them. The Soul is untouched by these three attributes and the dawning of (Dnyana) wisdom indicates the Soul as separate from the body. In fact, it is like waking up from a dream. It is like seeing one's own image in the water multiplied as the water is bubbling. It is like a male actor dressing up as a female but without acquiring any female qualities. The Soul is untouched in this manner by the three attributes. The sky is the same, though the seasons change. The Soul is therefore free from the three attributes and on being recognised draws into itself all consciousness of individuality. Wisdom (Dnyana) discloses that the Soul is not doing activities, but is a witness. It is the Gunas which produce actions. Spring is not seen, but its results on trees are evident. Similarly is the Soul, though unseen, separate from the attributes (Gunas). The sun causes many things such as the fading

of the stars, the fire in Suryakanta, disappearance of darkness and the opening out of lotus, and yet the sun is untouched by any of these phenomena. So is the Soul inside the body, the fount of real power and unconcerned with actions. It is the light of the Soul, which discloses the Gunas. It is the prowess of the Soul, which increases them and yet the Soul is unconcerned. When wisdom brings the realisation of this, the man is said to be beyond Gunas (Gunatita). The Soul, when realising His true condition through Dnyana (wisdom) attains My power, in the same manner, as the river reaches the ocean. It is, as it were, the parrot flying from his perch and resting again on the branch of a tree. The original, when realising (Aham Brahma) "I am Brahman " goes beyond the Gunas. It is like the awakening from deep sleep. It is like dropping the mirror, which was giving images of happiness and misery. It is freedom from bonds. From identification with the body and in the ocean of Brahman, self and Self meet as waves. The attainment of My form is instantaneous, just as clouds disappear at the end of the rainy season. The Soul which is part of Me, though abiding in the body, is not touched by the attributes of the body. A lamp in a glass house radiates its light unobstructed. The forest fire is not put down by the water of the ocean. The manifestation of Gunas does not then interfere with faith in Himself. Each successive phenomenon, which happens in and to the body is observed by him indifferently. After this internal steadiness, he is indifferent to what his body is doing. The wise man (Dnyani) , who has abandoned contact, has no attraction towards the body, any more than the serpent has towards the skin, which he has abandoned. A lotus, which has expanded and sent out its smell to heaven, does not again close up. After union with Brahman, the obligations of the body disappear. Therefore love and death and all the three Gunas remain in the body, whereas the Soul finds union with Brahman. It is like confined space in a vessel joining with the sky, when the vessel is broken. When consciousness of the body is gone, nothing is left except Brahman. Such a soul, though moving in the body, is beyond Gunas.

Arjuna says to Shri Krishna: What will be the characteristics of the sage, who has gone beyond the Gunas? How can he ward off the Gunas?

Shri Krishna says to Arjuna: When Rajas increases in the body, it leads to activity. Through intelligence following the trend of desire, action results, but for such a sage who has gone beyond the three attributes, the goal of all is Myself, and even if action does not result, his mind is not pained. When Satva is on the increase, knowledge

increases and with it the pride of knowledge. When illusion increases, knowledge is ignored. Nor are actions started. But the sage is not unhappy. Just as the sun is indifferent to the threefold time during the day, so is he indifferent to what is happening. He, who has become perfect by Dnyana (wisdom), cannot have any lustre added to him by Satva, just as the ocean cannot increase its water by rain. Nor will pride of action come to the sage, when doing anything any more than the Himalaya will tremble through cold. Illusion will not take away his wisdom, any more than the heat of summer will make fire hotter than it is. The sense of unity, which he has developed, tells him that he himself constitutes the body and all that is happening there and, therefore, there cannot be any loss or gain. To him, the body is a temporary resting place, a camp when travelling. He does not indulge in any actions, pursuing the end of the Gunas, just as the banners on a battle field do not share the joy or sorrow of victory or defeat. His indifference is comparable to the indifference of life in a body, a guest in a house or a pillar in a public square. He is not moved or shaken by the movements of Gunas like the Meru mountain with the movement of clouds. The sun is not swallowed by darkness; the sky is not moved by the wind. Dream is never real to the waking man. The awakened Soul is thus free from Gunas. He is the 'spectator at a distance of the merits and demerits of the puppet show of the Gunas. He knows that Satva would result in good actions, Rajas in passions and Tamas in error, but he is not touched by them. He also knows, that the peculiar way, in which these Gunas act, is the result of the power of Brahman, just as the activities of people are made possible by the sun. The moon causes the tides as well as the unfolding of the lotus without being affected by these phenomena. Though the wind is moving in the sky, the sky is not moving. The sage is therefore steady. Just as the cloth is nothing but the cross-threads constituting it, so he knows that the world is nothing but Myself. He holds an equal balance between happiness and unhappiness just as the love of the Lord is available to devotees as well as to others. When in the waters in the form of the body, the fish in the form of the mind begins to play, bonds arise in the nature of happiness and unhappiness. But he is without consciousness of the body and with his mind engrossed in Brahman. After harvest, there is no scarcity of seed. The river makes a noise as it is moving, but this noise comes to an end, when it joins the ocean. To the pillar in the house, the passing of the night and the dawning of the day are both the same. Similarly are happiness and misery to the Soul inside the body. To the man, who is fast asleep, it does not

matter whether his bed companion is a fairly beauty or a serpent. To him, who is absorbed in Brahman, happiness and misery do not matter. Cowdung and gold are the same to him. A jewel and a stone are the same to him. His sight has found equanimity. Even if heavens were to walk to his door or a tiger came on his threshold to eat him, his absorption in Self will not be disturbed. A dead body cannot be made alive again. A dead seed cannot sprout. So is his steady intelligence, which cannot be detracted. If he gets homage from people in the belief that he is Brahman or if he gets insulted by them in the belief that he is unclean, he is indifferent. Ashes can neither burn, nor be extinguished. Praise and insult appear the same to him, just as in the house of the sun, there can neither be a lamp nor darkness. Whether he is worshipped as a deity, imprisoned as a thief, elevated to the throne as a king, his friends and relations come to him, or enemies trouble him, he is indifferent like the sun. His equanimity is never broken, just as the sky remains the same during the six seasons. Whatever he does, he knows in his heart to be equivalent to zero. He never starts an action through desire. Desire for fruits never remains in his heart, because the fire of Dnyana (wisdom) burns it away. He has no ambitions in this or in the other world. He accepts whatever comes to him of its own. His heart is like a stone, incapable of happiness or misery. He is neither contented nor discontented. He neither takes nor gives. Such is the behaviour of the man, who has gone beyond Gunas.

I will now tell you the means of reaching this position. He can destroy the Gunas, who without notion of duality in his heart, is devoted to Me. I am to this world, what a jewel is to its own lustre, what liquidity is to water, what space is to the sky, what sweetness is to sugar, what fire is to the flame, what the bud of the lotus is to the lotus, what the tree is to the leaves, branches and fruits. A large collection of snow has got the name of Himalaya. Milk in a certain condition gets the name of curd. So what is called the universe is nothing but Myself. The moon is not different from his fifteen sizes which are visible during the bright half of the month. Ghee when it sets and become solid does not cease to be ghee, and a bracelet never ceases to be gold. Cloth and threads are one, except on a close analysis. An earthen pot is nothing but earth. In order to find Me, it is necessary to look beyond the world. I exist in the form of this world. A firm belief of this kind itself constitutes an unbroken devotion to Me. Doubts as to this detract from that devotion. Get over the feeling of distinctions and with a single purpose, consider the universe including yourself to be Brahman. You must regard

yourself as part of the universe, as a golden bead fixed on a golden ornament is nothing but gold. A ray of the sun is not different from the sun. Be firm in this belief of unity. A speck of snow is not different from the Himalaya. Nor is a speck of earth different from the earth. The smallest wave is a part of the ocean. So are you, not separate from Brahman. With this belief firmly established, the feeling of real unity will grow and that is what is called devotion (Bhakti) . Guidance from this sense of unity is itself wisdom (Dnyana). This is the final goal of Yoga. Just as between the cloud and the ocean, when rain is falling, all the three appear to be one, so must be the consciousness of unity (between the three, viz. the universe, the individual and Brahman). Space contained in the well and the space contained in the sky are the same. So are the awakened soul and Brahman one. From the sun to the reflection of the sun in water, there is the light of the sun. So is for the sage the feeling of "I am Brahman" all over the universe. When the mind will admit nothing else except the notion that "I am Brahman," the highest branches of learning disappear. A lump of salt, when once dissolved in the ocean, cannot dissolve any more. When the straw has been burnt out, fire is also put out. When duality has been removed, wisdom (Dnyana) itself goes away. Then the feeling that "I, the Lord of the universe, am great, and My devotee is a humble human being" also goes. There is eternal unity. It is then an abuse of language to say that the sage conquers the Gunas. When there is complete unity, who will conquer whom. This condition briefly is the condition of Brahman and whoever has unbroken devotion to Me will attain it. However quickly the Ganges might flow, it cannot go anywhere except to the ocean. Equanimity arising out of wisdom, and devotion towards Me, would lead a man to Me. Not only is this the condition of Brahman, but it is also what is called Moksha (liberation). I am speaking of devotion to Me and you might therefore think that this means of devoting yourself to Me is separate. In reality, there is nothing but Myself. I am Brahman and the universe IS not separate from Me, any more than the moon and the moonlight are separate from each other. Unshakable, eternal, sacred, the seat of unrivalled and immeasurable happiness, I am the goal of Dnyana (wisdom), I am the final appeal of all doctrines, I am the resting place of My devotees.

CHAPTER FIFTEEN.

Wisdom (Dnyana) secures salvation (Moksha), but who can acquire this Dnyana? In order to digest it, absolute purity of heart

(Chitta) is required. Without renunciation, wisdom will not abide. I have mentioned to you who will get the spontaneous feeling of renunciation. Just as a man on being informed that the food is poisoned, gets up from his meal, so on the realisation that all worldly things are ephemeral, the feeling of renunciation arises. Worldly life is comparable to a tree, as you will see hereunder.

In the search for the true nature of Self, the greatest obstacle arises from what appears to be the universe. Really this is not a world but a tree. It is, however, different from an ordinary tree, which has' a root at the bottom and branches above. In an ordinary tree, if the root is cut away and burnt out, the whole tree falls to the ground, but the worldly tree is more difficult to get rid of. It has its root on top and it has its expanse underneath. It is like the rays of the sun reaching us down here, while the sun is in heaven. The single tree as it were embraces everything, which is seen in this world, just, as the sky is filled up with water at the end of the creation, and the night is filled with darkness at sunset. There are no fruits to taste. There is no smell to the flowers of this tree. What there is, is the tree itself. While in the main the roots are above, the roots, instead of going down into the ground, go above. There are also roots underneath. It is, like the Pipal tree, spread out indefinitely. While most of the branches are spread underneath, there are also branches above. The sky is merely a creeper running on this tree. The wind is merely its extension. This is the tree which causes the threefold condition. This tree has been known as Ashwattha. Having regard to the unity of all things, it would not be right to describe the upper and the lower part of this tree, but if the upper part were discussed by itself, it is Brahman. He, whose note is the source of all sounds, who is the smell, which is the origin of all smells and the spontaneous joy, which arises without the experience of any objects of senses, is here. He is away from Himself and behind Him and in front of Him, He is nothing but Himself. He is seen by Himself. Nobody can see Him. He is invisible. That is Brahman, Who when broken up in two and when He acquires duality and receives a name and a form, spreads out in the world. He is the seat of pure wisdom (Dnyana), in which there is pure joy undiluted by the differentiation of what is known, the knower and the process of knowing. He neither acts nor is acted upon. He is neither dual nor one. He alone knows Himself. What is called Maya (illusion) does not exist and is merely known like children of a barren woman. It is neither true nor false. It leaves no room for thought and yet it has been known in this world to be external.

It is as it were a box containing numerous elements, a shape of the cloud in the form of this world, or a folded packet of the cloth in the form of this universe. It is the seed, of which this universal tree is the product. It is the screen, on which the picture of the universe shows itself. It is that, which lights up knowledge, other than knowledge of Brahman. This is Maya, which is attached to Brahman and yet is not part of it. It is lighted up by the lustre from Brahman. Sleep, which has been brought by oneself, takes away consciousness. The wick of the lamp itself can put out the lamp. It is like a young woman in her dream, waking up her Consort for an embrace, but the consort has not been there. Such is the Maya with reference to Brahman and it is the root of the tree of this world. The non-wisdom, which has the form of Maya, is attached to Brahman. Pure non-wisdom is the intermediate condition between sleep and dream and both sleep and dream are the result of this intermediate condition. Such is the description of Maya in Vedanta, but in one word, it is the root of the tree of this world. There is a four-fold expanse from this main root. The tender leaves of this tree are in the form of the tendencies towards wisdom. Then there is a sprout in the form of pride (Ahankara), which goes downwards in three directions, viz. Satva, Rajas and Tamas. Further, consciousness arises there from and increases the feeling of "I" and "You." Then comes the off-shoot in the nature of the mind. When this has taken firm root, the water of doubt (Vikalpa) brings forth further branches. Then come the five-fold elements, viz., earth, water, wind, light, and space. Then come the five senses in five corresponding objects. Then comes sound, which fills the air and increases the desire of hearing. Then comes touch, which brings with it the desire of various forms of enjoyment. Then comes form, and the eyes are bewitched with the variety of forms. Taste brings with it corresponding search and smell stimulates the all-factory. In this eight-fold manner, the tree is spread out as a tree. It is like the waves of non-wisdom on the ocean of Brahman. Just as a man, who is dreaming of his relations, is nothing but himself, so the expanse of the universe is merely a dream of non-wisdom. The growth of this tree is called Ashwattha (downward). "Shva" means to-morrow, but there is no constancy in this world, even during the time it takes to pronounce this syllable. In a second clouds will have different colours. Lightning will have travelled a huge distance. Water will not stay on a lotus leaf that is in motion. The mind of a man, who is frightened, will wander. So it is with this tree, which is called Ashwattha changing from moment to moment. The description of the Pipal

tree by way of Ashwattha in popular parlance is not correct. In the form of vapour, the clouds take over the water of the ocean and this water is returned to the rivers. Therefore, the ocean is constant. It appears always full, but this is all due to the relative functions of clouds and the rivers. So the birth and death of this tree is so quick, that it is impossible to determine. Hence it has eternal quality. When a carriage is moving quickly, the movement is not detected and it appears to be stationary. The branches of this tree in the form of living beings, etc., with the passage of time come down and millions of new sprouts come up again. But when one complete set of branches has disappeared and another has come in, it is difficult to know like the movement of clouds in the monsoon. At the end of the age, this tree in the form of universe drops down and at the beginning of a new age, it rises again. One age of Manu after another follows one dynasty after another. It is like the growth of sugar cane. At the end of the Kali age, this tree will abandon one of its barks and a new bark will grow. At the end of the year, another year follows. At the end of the day, another day follows. It is like the movement of the wind, not capable of being detected. What has gone is quickly replaced in this tree of the universe, like the stream of a river, in which the water is constant. In the twinkling of an eye, a million waves pass over this universe. It is only the man, who lacks wisdom (Dnyana), who thinks it constant. The crow turns a single pupil very quickly, giving the impression that he has two pupils. A top, when it turns on the ground very fast, appears to be fixed on the ground. A glowing torch when turned round in the hand, appears in the form of a wheel. So is this universal tree subject at every moment to the succession of birth and death and regarded as constant only by the stupid. In an ordinary moment, this universal tree has million movements and whoever has seen that, knows its transitory nature. It has no real existence and only those who lack wisdom think of it as real. Those who, on the other hand, have realised that beginning from the root right up to the fruits, this tree is unreal, are men of wisdom (Dnyana). They are worthy of reverence. They reach the final goal of Yoga. Their greatness is indescribable. The branches of this mundane tree shoot out above as well as below and those that shoot below acquire new roots, which again sprout in their turn. To recapitulate this, from the seed of non-wisdom (Adnyana), the eight-fold creation (Prakriti) arises. The process then goes on and the four-fold section of living beings are produced in the form of branches of this universal tree. In each of these, eight million four hundred thousand species are created and that constitute the

living world. In this again the three-fold distinction of male, female and neuter comes up. The branches produced in this manner join up with one another, according as they find scope. What guides them is the dominant attribute (Guna). Along the branch of Rajas move one race of human beings after the other and in this sprout of Artha and Kama, enterprise (Purushartha) produces the fruit of momentary worldly happiness. In the branch of activity, through greed, good and bad actions grow and when the sap of merit (Punya) does not flow any more, the branch of the body comes to an end and new branches grow. The wind of Rajas shakes the whole tree at all times and then the terrible blizzard of Tamas comes up, when in the human branch, mean desires sprout up producing evil. Error then multiplies and from the roots of evil action, a new branch of rebirth comes up. The human branch gets fixed up in the lower regions with other species. Similarly there are branches of this universal tree representing the vegetable world, mineral world, earth, stone, etc. All this is regulated according to the law of Karma and the lower roots are in human life. Really speaking therefore, the human life is the centre of this tree. The fact to re-mark is that it is the centre, viz., human life, which is most important. The roots send support to the centre and so do the branches. The human" body is from this point of view the most important, as it is from that body that action both good and bad comes, which in its turn produces definite fruits. The human body is the root of that branch of the universal tree, which leads to activity. The oscillation of Gunas goes on until Tamas works up too far. Clouds of Satva arise and in the human branch, through this Satva, sprouts of good desire grow from which the fruits of merit (Punya) come up. Then wisdom (Dnyana) dawns and knowledge advances. Energy and thought begin to be seen. Discrimination adorns this branch of Satva. Good deeds, the pursuit of Vedas, meritorious action, sacrifice and other rituals, are seen on this branch. The practices of Yoga and asceticism and renunciation then appear as the most tender leaves. Superior discipline and steadiness take these sprouts in higher regions and this branch then wafts by the Satva wind. Performance of duty (Dharma) then shoots up and the fruits in the form of heaven appear on this branch. These branches then approach liberation itself. There are other branches that constitute the sun, the moon and other constellations and other schemes of life such as Pitras, Rishi, Vidyadharas. There are still other branches, which constitute the life in other planes and which acquire different fruits, each branch greater than the other and more extensive

than the other, with fruits innumerable. A still higher branch represents the life, even of the ministering angels (Brahma, Shiva). Just as in an ordinary tree, the weight of the fruits tends to take the branches down towards the root again, so in this tree everything tends back to Brahman. You will thus see that the branches go not only lower down from the world of human beings, but higher up from that world. You may wonder how it is possible to destroy such a large tree as this, whose upper branch reaches the highest regions and whose root is in formless Brahman, whose lower branches envelop the movable and immovable life, whose middle branches contain the whole of the human world. But you need not be afraid. A child is afraid of a bogey, but it can get over it easily. Castles in the air come down of their own accord. The horn of the hare can be broken (because it does not exist). Similarly it is not a big trouble to destroy this tree of the world, which is not real It is like a house full of "children of a barren woman." It is like conversation in a dream. If this tree, as I have described it, were real, no one would deal with it. It is like serving a king with butter from a tortoise (who cannot produce butter). The waters of the mirage are only real at a distance. You cannot grow rice and plantains out of them. When the root is false, how can the fruit be real? The root of this worldly tree is non-wisdom (Adnyana). In a sense, there is no end to the expanse of this tree. There is no awakening, till sleep survives. There is no light in the night. So long as knowledge of Brahman is not there, there is no limit to the expanse of this tree. When there is wind., there are a million waves on the ocean. When the sun goes down with sunset, the mirage also disappears and when the lamp is put out, the light also goes out. In order to end this tree, you have to strike at the root, viz., at no wisdom. This tree has been called eternal As there is no truth in the origin of this tree, it cannot produce truth; and where three is no truth, everything is negative and a negative is eternal. He, who is not born, cannot have a mother. Nor can there be astrology of the child of a barren woman. What does not exist, is eternal. So long as an earthen pot is not moulded, there is no earthen pot. In this way, this tree is without a beginning and without an end. Yet whatever is seen in ordinary life is not real. The mirage dose not rise from a mountain. Nor does it meet the ocean. It is just in the middle and unreal. Similarly this tree has neither beginning nor end, but it is in the middle as an unreality. It appears attractive like the rainbow. It acts on the ignorant, in the same manner as a juggler misleads people. The sky is not of blue colour, but it

appears blue. This tree, therefore, appears in one form in one Second, but it is never the same. Things seen and experienced in a dream are of no use in waking life. Similarly this transitory existence of the world is merely an appearance. While superficially it seems as if it is there, when one goes to find it, he does not find it. It is like the antics of a monkey reflected in water. The waves of this worldly life appear and disappear so quickly, that even lightning cannot catch it up. At the end of summer, it is difficult to say from which direction the wind is blowing, (it is blowing from all directions.) It ought not to be difficult then to destroy, what has neither beginning nor end and whose existence is doubtful. Nonwisdom secures it its existence and knowledge of Self will destroy it. There are no other means and if you get mixed up with this tree, you will move up from one branch to the other, from the lower to the highest and from the higher to the lower. Therefore destroy them all, but make your effort intelligently. If sticks were thrown at a rope, in the belief that it is a serpent, the labour is wasted. It would be like a man being drowned in a river, where he has gone to fetch the boats in order to cross a mirage. If you therefore try to destroy this world by wrong means, it will rebound on you and the obscuring of Self only strengthens the hallucination of the unreality. A wound in a dream can be put right finally by waking up and not by the application of any medicine. The root of non-wisdom must be destroyed by the axe of wisdom. This axe cannot be held by the intelligence except by renunciation (Vairagya). When the feeling of aloofness grows, intelligence will turn away from the highest worldly enjoyment, as a man turns away from the food, which the dog has vomited. The practical feeling of aloofness means that the heart turns away from all objects and then the sword of wisdom would be plunged deep into non-wisdom, after removing the scabbard in the form of consciousness of body. This sword is sharpened from the stone of discrimination, it is chilled into the wisdom of Brahman and polished by the doctrine of unity. Holding its handle in the form of determination and with faith in the mind, it should be tried once or twice. And then in this condition of Yoga, there will be nothing to hit it with, as there will be complete unity. This sword in the form of knowledge of Self will destroy this tree of the universe, as the wind scatters the clouds and the sun destroys darkness and waking destroys a dream. It will disappear as the mirage disappears in the moonlight. One should realise his true Self, which has no form and no possession. A stupid man by means of a mirror increases the images, but you must not do so. The Self is to be realised

in the same manner, as one knows that there is water running under the ground, though a well has not been dug out, or as the reflection in the water merges in the original, when the water dries up. or space contained in a vessel merges in the large space, when the vessel is broken, or fire loses its strength, when the fuel is exhausted. Realising one's own Self is like the tongue tasting itself or the eyes looking into their own pupils. It is like light mixing with light the sky overtopped by another sky, water filled in a vessel made of water. To realise one's Self, there must be unity (Adwaita) in the mind. A sight without there being anyone to see it or anything to see and a knowledge without there being anyone to know it or anything to know, is the pristine condition of Self. In search of Him the Shastras have an elaborate scheme of names and forms to be recited by the tongue. Sages tired of this world as well as of heaven and with a desire not to be reborn resort to aloofness (Vairagya), go beyond this world and cross the region of action towards the place of Brahman. They leave behind even their pride of wisdom and endeavour to reach there. In this way, a creeper in the form of different worlds goes on mounting up, but it is fruitless. Non-wisdom (ignorance, Adnyana) with reference to the real nature of Brahman secures expansion of this world and that itself has created in this world the feeling of "I" and "thou." One must attain by oneself the original condition of Brahman without the encumbrance of this world. In the same manner as snow is cooled by its own coolness, once realisation has come, there is never any return there from. It is like the meeting of water with water at the time of the great destruction. It is truly the meeting of wisdom with wisdom (Dnyana with Dnyana) . The clouds leave the sky at the end of the rainy season, but the sky is not sorry for it. So in the mind of such a sage, there is neither illusion nor pride. They look at him from a distance but could not come near him, in the same manner as relations do not want a man, when he is poor and helpless. A plantain tree after it has borne fruit falls down. So after the realisation of wisdom (Dnyana), all actions gradually fade away. As the birds run away from a tree, which has caught fire, so doubt goes away from him. That part of his intelligence which is likely at any time to turn to evil, because it sees the distinction (between "I" and "thou") cease to function altogether. The sight of Self destroys ignorance as well as pride of body, as the sun destroys darkness instantaneously. When the life has gone, the Soul leaves the body. So the seed of illusion, which is duality, disappears. With the duality goes away also the dual nature of experiences, which arise in the body such as happiness and misery, joy and sorrow, etc. Ascending a throne or death in a

dream does not cause joy or sorrow after waking up. A serpent cannot stand before an eagle. So merit and demerit (Punya and Papa) arising out of happiness and misery do not trouble him. He leaves whatever is unreal and picks up what is real, viz., knowledge of Self. The sun by means of his rays takes up water out of the rain, which falls from the sky. So doubt with regard to the true nature of Self spreads out Brahman on all sides, but the second sight of wisdom enables one to see complete unity. Even discrimination itself is lost in the realisation of Self, as the flow of the Ganges finally disappears in the ocean. Space, which is everywhere, cannot see anything, which it does not envelop. So his mind, free from all desires, believes that everything belongs to him. In a burning mountain, the seed will not sprout. So all waves get calmed in his heart. As the full moon is complete on all sides, his heart is likewise full at all times. He is incomparable. Objects of senses cannot abide for him, any more than minute dust can stay before the wind. In the fire of wisdom (Dnyana), he has burnt all desires. He attains his own form, just as gold when purified becomes pure gold. That position is indestructible. That position is supreme, which is seen without sight, which has grown without process of knowledge and which cannot be described or identified as anything in particular. Neither the biggest lamp, nor the full moon, nor the sun itself that gives light to this universe, will be. able to show it. It is his unrealised form, which shows the universe itself. When an object is seen, which may be either a piece of shell or a rupee, the greater the feeling that it is not a piece of shell, the greater will be the realisation, that it is a rupee. Similarly the more one feels that the thing is not a rope, the more he comes to realise that it is a serpent. The moon, sun and other luminary objects can shine only, when He is not there. His lustre envelops everything including the sun and moon. The lustre of Brahman it is, which enables anything to shine. When Brahman appears, the universe including the sun and the moon fades, just as the moon and the stars fade when the sun appears. As the dream disappears on waking, as the mirage disappears in the evening, so always remember, that is My seat, where nothing else shines. Whoever reaches there, never comes back. To reach there is to reach finality, just as a river having joined the ocean never turns back. Just as a statue of salt, if pushed into the ocean will never rise back from it, just as the flame of fire turns towards the heaven and a drop of water on hot iron disappears, so those, who are purified by pure wisdom (Dnyana) attain unity with Me for ever. The cycle of birth and death is over for them.

Arjuna says to Shri Krishna: Do those, who reach Brahman in this manner become Brahman, or do they have separate personality? Is it like the butterfly devoted to the flowers, never becoming the flower? If they remain separate, to say that they never come back cannot be right. If, on the other hand, they acquire all the characteristics of Brahman, then there is no question of one joining to the other. Weapons do not kill themselves. How can one, who has reached so high, experience separation or meet with death? The limbs and the body are not different.

Shri Krishna says to Arjuna: 0 wise one, it is correct to say that they remain separate and also to say that they become Myself. Though in reality, they identify themselves with Me, yet superficially they remain separate. Superficially the waves appear different from water, but they are all water. Ornaments appear as different from gold, but they are gold. Through the eyes of wisdom they have become Me, but on account of non-wisdom, they appear separate from Me. Where there is unity, the formalities and ceremonies of duality are not appropriate. If the whole of the sky was contained in the sun, where would be the orb and where would be the rays? Where water will overtop everything at the time of the great destruction, there would be neither full tide nor low tide. I, Who am one, cannot therefore be divided into parts. It is like water, which runs straight, beginning to run crooked on account of the current, or the sun, which has one orb, showing another orb in the reflection of water. Who can say whether space is square or round? It only appears square or round according to the enclosure. The attainment of a kingdom in dream means that the party, who is asleep, is multiplying himself into all that constitutes the kingdom. An alloy will bring down the touch of gold. When illusion surrounds My true form, non-wisdom will increase and owing to a doubt as to the true form of Self, a man thinks that he is the body. It is wisdom (Dnyana) , which brings out the fact that the self is not the body. The relation of the self to Me is then disclosed. Just as on the surface of the ocean ruffled by the wind, there are waves, so it is said, that I constitute the life, which moves inert things. This self inside the body, which has its being in this human world, which undergoes birth and death and thinks them real, is called by the world part of Me. But this is not Me. The self limited in this manner is to Me, what the reflection of the moon is to the moon. A piece of flint will acquire the colour of vermilion, but it is itself not red. So, to say that I, Who am without a beginning and eternal, Who am without any action at any time, go through activities and experiences, is an error. It is really that the Self is attached to the Prakriti (the negative principle)

and through this all sorts of attributes, which constitute the bonds, arise. This Prakriti acts through the five senses and the mind, and the self, (Jiva) considering that they belong to it, begins to act. A recluse, who has no family, might dream of a family, but in reality there is nothing but himself. So the self (Jiva) indulges in mundane activities. Forgetting its true nature, it identifies itself with Prakriti. It creates ideas, hears them, speaks them, moves holding the rope in the form of Prakriti in objects of other senses. It goes out by way of the eyes to the objects, which please the eye. It panders to objects that are pleasing to taste and smell. By means of the mind, it directs these senses. The self indulges in this enjoyment. When the self enters the body, it appears as if the self is undergoing activities and experiences. It is only in the city, that the wealth and pomp of a man shows itself. The self, when it resides in the body, gets the egoism and the five senses begin to do their work. When this self goes away from the body, it takes with it the functioning of the mind as well as the five senses. The guest (Atithi), turned away, takes with him the merit of the household. When the threads are broken, the puppets cease to move. When the sun goes away, it is as if he takes the eye-sight of the people with him. And when big wind blows, it takes with it the fragrance of flowers. At the time of death, the self (Jiva) takes with it the mind and the five senses. Wherever it goes and whatever other forms it assumes, it again operates through these senses. It is like the light going away from the lamp and coming back when it is relighted. Ignorance, however, has led people to believe that it is the self, which becomes the body and then enjoys things. In reality birth and death, action and experience are the attributes of Prakriti and not of Self. When the body is born and when life is seen in it, on account of its movement, people say that the soul is born. The senses resorting to the body act according to their own nature and people say that the soul is enjoying. When in due course the body becomes worn out, people cry and say that the soul has left him. Must you believe that there is wind, only when the tree is seen moving? Would you say that where there is no tree, there is no wind? Would a man say, that he does not exist, because there is no mirror at hand which will show him, that he does exist? To believe of existence from outside symptoms is a mistake. Sounds coming from the sky are regarded as the roar of clouds by people and when the clouds chase one another, it is regarded as a motion of the moon. The misguided people, instead of realising that birth and death are for the body, attribute them to the unchanging soul. The soul remains the soul; action and enjoyment belong to the body. The eye-sight of wisdom (Dnyana) discloses the soul as

separate from the body. In summer, the rays of the sun penetrate through the clouds. The wise, whose heart has turned towards Brahman, says that the Soul does nothing. Though the stars of heaven reflect in the ocean, they do not fall down in the ocean and the reflection is not the original thing. So the Soul is free from activity. The moon remains itself, though its reflection may be broken up in many parts. Similarly with regard to the sun, when the water of a well dries up, its reflection disappears. The prowess of the .Soul is eternal. It is non-wisdom, which brings to light the body. In the Over-Soul, there are no tides, there is no action. The wise alone know this. Even if a man has knowledge, which enables him to calculate atoms and to solve difficult problems of all sciences, yet if his mind has not acquired aloofness, he will never realise the Soul. With discourse on the highest in his mouth and the contemplation of the objects of enjoyment in his heart, a man never attains Me. The study of books in a dream does not give knowledge. The possession of a library does not make a learned man. Blindfolded, if a man were to smell pearls, he would not be able to tell their value. So long as there is egoism, even if a mart, has studied all the Shastras, a million births will not enable him to attain Me.

I will now indicate to you, how I envelope everything being one. What enables the sight to see not only the sun but the whole world is My light. It is My light which enables the moon to restore the moisture, which has been sucked in by the sun. It is My light, which enables fire to burn as well as to digest. I am everywhere in the earth, that supports life and in the ocean which does not overrun the earth. I give to the moon the qualities, which the moon has. I bring up vegetation. I support cultivation and through nourishment, it is I who sustain life. It! is I, who cause hunger and give the satisfaction, which comes, when hunger is appeased. The internal fire is Myself. The bellowing of human breath (Prana and Apana) which moves day and night in the process of digestion, is through Me. In this way, all living persons are Myself. I am their food. I am their life. I am the fire, which is important in the process of sustainment. There is nothing, where I am not. Everything is Myself. You may wonder if this is so, why should some people be happy and others unhappy. If the same lamp was lighting the city, why should there be light in one place and darkness in another? Remember that a man sees everything according to his faith. The same sound from heaven will resound differently on different instruments. With the light of the same sun different 'people engage in different occupations. Water is the same, but the seed is different, and different

trees are produced. A wise man and a fool see a necklace. The fool thinks it a serpent; a wise man knows, what it is. The same water produces poison in a serpent and pearls in the oyster. I am, therefore, in all My expanse an object of joy and happiness to the man of wisdom and an object of unhappiness to him who is in error.

The vitality, which gives the consciousness to everyone that "I am so-and-so" is Myself. Good action is the result of devotion to the feet of the preceptor with a feeling of renunciation (Vairagya), with the company of sages and the disciplinary practice of Yoga. By good action. non-wisdom is removed and the consciousness of "I" fades away with the realisation of Self resulting in eternal joy. Even this condition is Myself. When the sun rises, it is by the light of the sun, that we see the sun. The best means of knowing Myself is Myself. But those who serve the body; and listen with absorption to attractive tales of worldly happiness, direct their love towards the body and seek the happiness of this world and of heaven by performing good actions, would secure only great misery. This condition of non-wisdom (Adnyana) is also Myself, in the same way as the waking condition it is, which enables us to recognise dream or sleep. We are enabled to see the reduction of the light of the sun by the clouds, by the light of the sun itself. So it is that through Me, men engage in worldly pursuits without knowing Me. It is the vitality of life which causes either sleep or awakening. I am therefore the root of men, who gain wisdom or who fail to do so. When a doubt arises as to whether a particular thing is a serpent or a piece of rope, the fundamental truth is, that it is a piece of rope. In: order to make Me known, the Vedas sprung up and when they failed, several other doctrines had come into existence. Yet all of them turn on Me, just as all rivers whether rising in the east or west, or the north, reach the ocean. At a certain point, the teachings of the Shastras came to an end, in the same manner as breeze carrying sweet scent goes up in the sky. I have enabled even the Shastras to find their way, where they failed to recognise the true form of Brahman, and I am the one, Who is the final knowledge of Self, when the universe including the Vedas turns out into nothing. On being awakened, it is recognised that the duality experienced in the dream was nothing but oneself and the unity in waking condition is also oneself. Similarly I alone know My unity and I am also the cause of the teaching of this unity. When camphor has burnt away, it leaves behind it neither a black mess nor fire. When wisdom (Dnyana) destroys ignorance and itself goes, it is useless to say whether existence is over or it continues. That which will destroy the whole universe cannot be searched for in the universe. The pure condition of realisation (Dnyana) is My true form.

Arjuna says to Shri Krishna: In trying to describe Yourself as enveloping everything, You have really come to Your true form without attributes. I should like to hear more about this.

Shri Krishna says to Arjuna: There are two lips but the speech is one. There are two feet but movement is one. Your asking and My explaining is one. We reach Our unity in this mutual relationship of discourse. The description of Him, Who is without attributes, involves the description of attributes, so that when these are removed, the pure form of Brahman could remain. It is like taking out butter from milk, or purifying gold after separating it from alloy. Just as the name of her husband is that, at hearing which a woman is silent, so My true and invisible form is that, where language fails. To describe Him, who has no attributes, you have to resort to language and deal with attributes. In this world, in reality there are two persons existing, just as in the sky there is either the light or darkness. These two persons have one mother. One of these two is blind, imbecile and lame, and the other is healthy in all respects, but they both reside together. One of them is called Kshara (finite) and the other is Akshara (infinite). Beginning from Brahma down to the smallest blade of grass, everything large and small, everything movable and immovable, whatever is recognised by the mind and the intelligence, whatever is made up of the five elements, whatever has got name and form, whatever has a definite existence, whatever involves a gamble with death, whatever has changing condition, of whatever this visible world is made, what was described to you as the body (Kshetra) in thirty-six divisions formed of the eight-fold action of illusion (Prakriti), whatever has been described to you in the form of the tree in the previous chapter, is the finite. Though it is nothing but the Self, yet it is merely a reflection, just as a lion when seeing his own reflection in a well becomes angry. Just as the clouds in the sky are reflected in the water, though they are part of the water, so the Self, which is one, becomes dual. The finite in forgetfulness of the true form of Self, is asleep. It is like seeing a bed in the dream and then trying to sleep on it. The belief that the body is the soul is nothing but such sleep. And in this sleep, a person undergoes happiness or misery on account of the notions of "I and mine," my father, my mother, I am good or I am bad, I have children, I have property, I have wife, etc. The self, which is asleep in this manner and being asleep, is dreaming and moves about in the forest of this world and the heaven; is called the finite (Kshara). The soul of a man (Jiva), which, in forgetfulness of its true form, largely moves about in this world, is also called finite (Kshara). It is called Purusha (Brahman) because in reality, it is Brahman and perfect. It dwells

in the body. It has become the finite (Purusha), because it has taken on itself attributes. The Soul appears to have attributes on account of changes, which come over the body, which it acknowledges, in the same manner as the orb of the moon seems to shake, when the water, in which it is reflected, is moving. Where there is no water, there is no reflection. Where there are no attributes, it appears that the soul has gone. The transitory nature is thus imposed on the eternal soul on account of attributes. Hence it is called finite. The infinite is like the Meru mountain equal in the heavens, on the earth and in the nether regions, equal in the state of wisdom and non-wisdom, equal, where there is the realisation of complete unity or where there is the highest ignorance and the feeling of separation and distinctions through illusion. The infinite is in the middle condition, like a lump of prepared earth, which is not earth, nor yet the vessel. When the ocean dries up, there will be neither water nor waves. So is the infinite without form. The infinite is like that deep sleep, which is neither awakening nor dreaming. When the appearance of the universe goes and the light of the knowledge of Self has not yet dawned, the state of complete ignorance is the infinite. The infinite is above the condition of wisdom and non-wisdom, just as -the moon passing through all its phases finally disappears on the new moon day. When the fruit becomes ripe, the tree is contained in the seed. The infinite is, therefore, that in which the individual self rests after throwing off every attribute and limitation. Dream and waking arise out of the intermediate condition of Sushupti, which is the seat of both. The infinite is thus the seed. It has pure and steadfast existence. Error in the form of waking and sleep comes from this seed and spreads out into infinite condition. The universe involving the limited existence of self comes from Him. The infinite is the intermediate condition between duality and unity. The finite, it is, that plays either when awake or in dream. In the condition of complete non-wisdom, it is complete sleep or in the other condition of Brahman, when only one thing is wanted. If that sleep led neither to awakening or to dreams, it would be the condition of Brahman. From that sleep, the positive and the negative principle (Purusha and Prakriti) emerge and in the dream, the various distinctions of the world come to light. The final root of that tree, which was described in the previous chapter, is the infinite, but in the form of the universe, it is like a person fast asleep. That intermediate condition, in which false knowledge disappears and true knowledge dawns, is His real form. Hence the infinite is also indestructible. The infinite is lost only through want of Dnyana (wisdom). This is He, who has been

called eternal in the Vedas. He is also the Soul, which assumes the limited form through contact with Maya (illusion).

Erroneous knowledge leading to the condition of waking and sleep gets merged in the depths of non-wisdom and non-wisdom gets swallowed up by wisdom. Then wisdom itself is exhausted. Just as when the wood has burnt away, fire also is extinguished, wisdom itself goes after leaving behind Brahman. In Brahman, there is neither wisdom nor the process of wisdom. This is the highest entity, higher than the finite and infinite, just as the condition of waking is different from that of sleep or dream. Just as the sun is distinct from the rays of the sun or from the mirage, this supreme entity is as different from the finite and the infinite, as fire is from wood. At the time of the great floods, the coast of the ocean is gone and the distinction between rivers and tanks is also gone. In the light of the great destruction, there survives neither day nor night. There remains neither duality nor unity, neither existence nor non-existence. Experience itself ceases to have a meaning. This supreme entity is spoken of as the Supreme Soul (Paramatman), but even this form of speech is with reference to the limited existence of a person. It is a description by a man on the dry coast, of one who is drowning. The Vedas on the coast in the form of discernment are discussing conditions on the other side of the river. Because the finite and the infinite are on this side, the supreme entity is spoken of as being on the other side.

The word "Supreme Self" (Paramatman) should, therefore be used for the Supreme Being, but it must be realised that the state of Brahman is that, in which silence conveys more than speech. Knowledge itself borders on ignorance and activity merges with nonactivity. Even the realisation that" I am Brahman" fades, because everything is one. The process of seeing stops with the disappearance of the seer. You cannot say, that there is light only in the orb of the moon and in its reflection in the water and no light between. Nor can you say, that there is no scent between the flower and the nose, even if it is not palpable or measurable. When the seer and the seen disappear, who can say what is left behind? He alone would know who experiences this. His light is independent of all lights. His power is independent of all powers. He, the Supreme Lord, as Brahman, dwells in His own form. Sound derives its quality as sound from Him. Taste becomes taste through Him and joy becomes joy. He is the final point of perfection. He is the greatest amongst all entities. The restfulness itself rests in Him. Happiness derives additional happiness. Light derives lustre and negation itself gets absorbed in the great negation. He survives, after the universe has

been constructed. He remains after the universe has been destroyed. He remains the highest quantity, after the highest quantities have been calculated. A piece of shell appears to the ignorant like a silver coin. Gold appears to be concealed in the ornaments without ceasing to be gold. So, He upholds the universe without being the universe. He is not different from the universe, as the waves are not different from the ocean. As the moon causes the reflection in the water, so He Himself is the cause of His expansion and His contraction. He is unchanging, while the universe is produced and destroyed, just as the sun remains the same, whether it is night or day. There is no place, where He is not. He is indestructible. He is incomparable with anyone but Himself.

He lights Himself. In Him there is no trace of duality. He is without obligations or bonds; He is higher than the finite and the infinite. Therefore He is called the Supreme Being (Purushottama).

Only he, in whom the sun of wisdom has arisen, can know His true form. Just as after awakening, the dream disappears, so after obtaining wisdom, the universe appears unreal. When the wrong fear of serpent goes away, one handles the garland of flowers confidently. So knowledge of My true form will make the world a mere impression. Realising that gold is the same, the multiplicity or ornaments is of no consequence. So, realising My true form, there is no room for duality. The sage, who has come to this condition, says that he is himself " Sat-Chit-An and" He is Himself Brahman, who is everywhere, omnipotent. It is not right even to say that such a sage has known everything, because it would be introducing duality, where none survives. Such a sage alone justifies the name of My devotee. The sky alone can embrace the sky. The milky ocean can devour the milky ocean. Nectar can mix with nectar. Pure gold (mixed with the same kind) becomes pure gold. Without attaining My form, true devotion to Me is difficult. My devotee is to Me what the waves are to the ocean. My devotees are one, just as the rays of the sun are not different from the sun.

In this way, you have been told the highest essence of the teaching arising in the form of Upanishads from the Vedas and summarised therefrom in the form of Gita. This helps all with wisdom, as the river Ganges helps everyone with water. This is the new fruit of the churning of the milky ocean. The highest teaching is contained here, which says that there is nothing more to know than My true form. This teaching carries you beyond the description of the finite and the infinite, beyond the entity with definite powers and prowess to the Supreme Being. The purity of the Gita lies in

the fact, that it reaches Me. It is not a science of words, but it is a veritable weapon for conquering this world (Samsar) and it is the incantation (Mantra) for awakening the Soul (Atma). Just as in order to see one's own face, one has to hold a mirror, so through you, I have expressed Myself. You have attracted Me into your heart, just as the ocean reflects the stars in the sky. This teaching, which is valuable and which was hitherto secret, has been imparted to you and through you to the world. It will benefit those, who absorb it, as nectar benefits a sick person. The wisdom of Self when it arises, destroys all tendencies, all links with the world, just as the search for a lost article is over, when the article is found. Attainment of wisdom becomes thus the final and the highest action (Karma).

CHAPTER SIXTEEN

Wisdom (Dnyana) is that, by which all troublesome activities melt away. The seer and the seen are united in one, and self (Jiva) ascends the throne of Brahman. No more powerful means of attaining Brahman is known. Knowledge of Self is the highest path. Seekers after wisdom subordinate everything else to this search Complete affection arises in whatever is liked very much and the mind never ceases to dwell on this. Such is the compelling power of love. Hence the seeker, who has not the strength of actual experience is led along this path by his spontaneous desire for attaining wisdom. He finds out how to do it, and then makes the attempt with increasing intensity. But there are difficulties which prevent the dawn of wisdom, and which drag away a person into error, when wisdom has actually dawned. These have been enumerated and there are other factors, which assist in this path. They also need enumeration. The description, which is given below, is of divine wealth (Daivi Sampad). These are the possessions, which enable one to attain wisdom. They help on the path of liberation. They shed the light of duty (Dharma) in the darkness of delusion. Wealth does not consist of one thing. It consists of many things which help one another and conjointly constitute wealth. Similarly qualities, which increase the happiness of self, are collectively called divine wealth, because each of them is divine.

In these divine qualities that, which stands foremost is non-fear (Abhaya). He, who does not jump in the floods, need not be afraid of being drowned. He, who observes rules of health, will remain healthy. Similarly he, who on all occasions of activity and nonactivity will not entertain the sense of "I" (Ahankar), need have no fear in this world. Thus when the sense of unity has dawned and

when everybody else appears as part of Self, how can the feeling of fear arise? When salt is put in the water, it becomes water. So with unity, there remains no antagonism.

The true symptom of fearlessness is, that where there is fearlessness, there is wisdom. The next is purity of intelligence (Satva Buddhi). This is like ashes, which can neither burn nor be extinguished. It is Like that form of the moon, in which the no-moon day has gone and the new moon day has not yet begun. It is like the river Ganges flowing clearly at the end of summer, before the rainy season begins. Similarly that intelligence is pure, where there is neither desire nor regret, where the attributes of activity and of darkness have been subordinated and which is absorbed in the contemplation of Self. The senses may convey to the mind objectively a good or a bad sensation, but the mind will receive it with equanimity. The mind is indifferent to any immediate loss or gain, as is the mind of a chaste woman, whose husband has gone abroad. The true mark, therefore, of purity of intelligence is, that the mind is directed towards the true form (of Self) and the intelligence has no other purpose except this.

The third attribute is "Dnyana (wisdom) Yoga," in which a man in order to attain his true Self pursues either the path of wisdom or the path of Yoga and in which he completely directs his heart towards this purpose, just as the final offering is given into fire at the end of a sacrifice, just as having bestowed his daughter on a bridegroom of good family, the father is free from anxiety, or just as Lakshmi, the goddess, is devoted to Vishnu. Without entertaining any doubts, to pursue the path of wisdom or of Yoga (activity) is the third attribute. The next is "charity." Never refuse even an enemy, who comes as a supplicant, but give through the body, speech and mind as you can. Like the tree which gives the leaves, the flowers, the shade, the fruits and the roots without distinction, give to him, who needs, with a cheerful heart. This is true charity. This is what would bring nearer the means of liberation. "Self-control" (Dama) is that in which as an enemy is cut down by means of a weapon, so every tendency towards objects of senses is repressed. The senses should be tied up and kept in check and even the slightest wafting of the objects of senses should not be allowed to reach at their door. All internal promptings should be cut out and should be burnt away in the fire of renunciation at the ten gates of the senses. The man, who possesses true self-control, does not rest any moment, either during the day or night, in carrying out the discipline. This discipline, which is more difficult than the discipline of controlling the breath (Yoga) is the true performance of duty. Beginning from the highest, human beings should do their respective duties in their

respective station. They should offer worship, to whatever deity they want, in a proper and respectful form. The priest might do the six fold worship, which he has been taught and the common man might show reverence for such a priest. Both of them would secure equal merit. According to one's condition and resources all the worship, which may be offered, should be, however, offered without desire of fruits. Pursuing the tenets of the Shastras, the performance of Yadna in this manner is meritorious, when one does not allow the feeling to enter his mind, that "I am doing this." The next attribute is the "study of Self." Just as in order to rebound, a ball has to be thrown on the ground and the seed is sown with due attention to the requirements of agriculture, a lamp is taken in hand in order to light the way in darkness, water is put at the root of a tree in order that the branches and fruits might grow, and just as the looking glass is kept clean over and over again in order that it might reflect one's own image more properly, so one should study the teachings of the Upanishads, in order that the deity described in the Vedas might be reached. In this way, the Upanishads serve their purpose to the very learned, whereas the ordinary incantations and recitations serve the purpose to the ordinary men. This is called the study of Self. I will now describe "asceticism" to you. What is given away in charity is the only good. The rest of the expenditure is useless. Just as trees dry up, after they have given the fruits, incense emits scent while it is burning, gold loses its lustre, while it is being purified, and in the dark half of the moon, the size of the moon diminishes, similarly all exertions made by the vitality, the body and the senses for the attainment of Brahman are to be regarded as asceticism. There are other ways of asceticism. The constant thought of the awakened soul to keep separate the physical body from one's true self is also asceticism. The mind is then turned to the soul and the intelligence turns away from objects of senses. Activity in 'thoughts of Self is the second and higher form of asceticism. Gentility towards all living beings is necessary, just as the milk of the mother is for the benefit of the child (without reservation) and just as life and vitality activate everything in the universe (without distinction).

So conducting oneself in body, speech and thought, as to contribute to the happiness of the world is true Ahimsa (non-violence). The lotus is not harsh, yet it penetrates the water. Light is hot, yet the light of the moon is cool. That cannot be described as medicine, which the moment it is employed, destroys a malady and which also is not unpleasant to taste. Water, which is so soft that it does not hurt the eye-balls when washed with it, can cut down mountains from

which it flows. Speech should be, therefore, as sharp as steel, when it is employed for the destruction of doubt, but it should be more than sweet to the ear. That, which one would be tempted to hear, and which, when heard would lead on account of its truth to the attainment of Brahman, that, which does not mislead anybody and, while being correct, does not hurt anyone, is "truth." The music of the hunter, though sweet, is harmful to the deer. Fire is very helpful, but if you go along that way, you will be burnt. That word, which is attractive to the ear but of which, the meaning will break the heart, cannot be commended. It is satanic. Speech must be like the speech of the mother, who, even when she speaks in great anger, entertains unbounded love in her heart, softer than the softest flowers. Speech must be, therefore, sweet to the hearing, beneficial in results and unmanipulated. This is called "truth." This is the attribute of "truthfulness. "

The quality of "non-anger" is that, in which anger does not arise in spite of numerous expressions being used, which would ordinarily arouse anger; just as, an animal when once dead does not come to life; just as, even if an enormous amount of water is sprinkled, there would be no sprouting from a stone; just as, rice water, if churned, would not produce butter; just as, the cast-off skin of a snake, if trampled upon, would never turn back to bite; just as a parrot gets no sexual feeling, even if he has opportunities of observing the form of a lovely woman and just as, fire cannot emerge, no matter what quantity of butter is thrown on ashes.

"Renunciation" (Tyaga) is the behaviour of men with wisdom, after they have got rid of the pride of body, when they get loose from all relationships in this world. When earth is taken away, there is no pot. When threads are taken away, there is no cloth. When the seed is taken away, there is no tree. When the walls are destroyed, it is not difficult to remove the pictures. When sleep is got rid of, the troubles of dream come to an end. When water is got rid of, there are no waves. When the rains go, there are no clouds. When wealth is got rid of, there is no enjoyment.

I will now tell you the characteristics of "peace." The final peace is, that the knower and the knowledge are both, absorbed after the goal of knowledge is attained. It is like water in the age of destruction, which covers everything else, so that there is neither rain, nor a river nor the ocean. The true form of peace is that, in which, there does not remain anything to see. Nor does the seer remain.

True "compassion" is like a good doctor, who is anxious to remove the illness without any idea as to whether the patient is his

relation or not; it is like the feeling of compassion in one's heart towards the cow, who has stuck in the mud, when one does not consider whether the cow is giving milk or whether it is dry; it is like rescuing a party, who is drowning, without any idea as to whether he is a Brahmin or an untouchable; it is like the action of a good man who, on finding a helpless woman naked in the jungle, gives her some clothes first before talking with her. The man, who has compassion, attempts by giving everything, which he has got, to lessen the sorrows of others, who are ignorant, conceited, in error, or unfortunate and who are indulging in despicable actions. The sages with compassion look at others, only after carefully rejecting all their faults. They look at them, in the same way as one looks at the image of the deity, after offering worship, as one looks at the crops, which one has sown, as one receives a favour after having fed the guest (Atithi) : in this way, they cover up by their own merit the shortcomings of others and then they look at these others full of benignity. Their constant effort is never to hurt anyone, on things, on which he is sensitive, never to pain anyone, even when he is doing evil things, never to address anyone in a manner which will humiliate him, by every means to help him, who is suffering; never to expose the shortcomings of others; to remove from one's mind the distinction of superiority and inferiority, because one is superior and the other is inferior. This is the characteristic of compassion. This is the principal means of attaining liberation.

The attribute of 'kindness' is now spoken of. The full moon gives peaceful light to the small and the great. So in removing the misery of others, the man, who has kindness, does not make the distinction, whether the party he helps is big or small. Water, by being itself consumed, gives life to grass, etc., so the man of kindness, taking pity on others' suffering, gives everything, which he has got and yet he is dissatisfied in his own heart, for what he has not been able to give. Water does not flow forward, without filling up everything before it. So the man of kindness does not move forward, without giving full satisfaction, to whoever has come before him. His heart is pained at the suffering of others, just as a man's heart is pained, when his foot is pierced by a thorn. He finds his joy in the joy of others, just as the eyes benefit by rubbing the sole of the feet. Just as, water has been created for quenching the thirst of the thirsty, so the man, who has kindness, considers the purpose of his life to reduce the suffering of others. Such a man is the embodiment of kindness and to such a one, I am myself in perpetual debt from the moment of his birth.

Non-attachment is like that of the sun, through whose prowess the lotus unfolds, but its scent does not reach the sun. It is like that of the spring, through whose process every plant and tree gets fruits, but the fruits are not enjoyed by the spring. It is like that of Vishnu, who, though attended by the goddess Lakshmi and having everything at his command, is undisturbed. Even if. at one's desire one can order any enjoyments either of this world or of heaven, yet, the sage, in whose mind there is non-attachment, is not attracted to them. Not only this but even out of curiosity, he does not desire to enjoy any object of sense.

The attribute of ' gentleness' (Mardava) is now spoken of. The attribute of gentleness consists in an attitude towards living beings as of hives to the bees, of water to the creatures of water and of space to birds, of mother to her children, and of spring to the winds blowing over the Malayagiri mountains, of eyes, when they meet pleasant objects, of the female tortoise who feeds her children by looking at them. It is like camphor, which is soft to the touch, tasty to the mouth, white in appearance and sweet-scented. Camphor could have been compared to the gentility of the sages, if it could have been also eaten in any quantity without causing any damage. The sage, who has gentleness, while carrying the five elements inside him, considers himself contained in the smallest particle outside himself. The purpose of his life is to give peace to others.

Another attribute is 'the feeling of being ashamed.' Just as a king is ashamed of defeat, a proud man of his misfortunes, an ascetic of impurity, just as it is infamy for a warrior to run away from a battle or for a devoted wife to be called a widow, or for the finger of scorn to be pointed against an honourable man; so the sage feels the humiliation (of having to be born in this body) of the whole cycle of birth and death and after death to be born again in the mould of the womb. For the sage, nothing causes greater shame than to come to this world in the form of a body and to have a name.

‘Steadiness' is comparable to the stillness of marionettes, when the threads are broken, or the stability of limbs, when life is extinct, or the disappearance of the rays, when the sun has set. The senses of the sage lose their power, through the control of the mind and the breath (Prana) and they become inert.

The 'lustre' of the Soul is indicated in the course of the journey on the path of wisdom. The sage, who is bent on liberation, moves as freely towards the Supreme Soul, as a pious wife cheerfully enters the fire to meet with her death. In this march, the ordinary prohibitions of Shastra or of rituals do not interrupt him. Nor does the

desire for any achievement tempt him on the way. This uninterrupted and purposeful progress towards the attainment of the Self is 'lustre' (Tejas).

‘Forgiveness' is complete oblivion of the importance of possession, just as the body has hair growing on it, but is not conscious of it. Even the triple flood of the pride of possessions, of physical disease, or of undesirable companionship does not shake him from this attitude.

The sky swallows up all the columns of smoke, which arise in it, by one breath of wind. So the sage absorbs within himself these and other calamities, whether caused by earthly or heavenly agencies. He is steadfast, when there are occasions for agitation of the mind, and this 'steadfastness' is a spiritual attribute (Dhriti).

When a golden pot has been properly cleaned and filled with the pure water of the Ganges, the purity is comparable to the purity of the sage. His outside actions are selfless and he is always watchful of his thoughts inside. Internally and externally, he is the embodiment of 'purity.'

‘Non-hatred' IS like the waters of the Ganges, which even while they are going to meet the ocean, benefit every one, whom they come across on the way and they save and protect the trees on the two banks. It is like the orb of the sun which, while it appears to travel round the earth, ends the darkness of the world and opens the door to prosperity. So the sage releases those, that are bound, rescues those that are being drowned in worldly troubles and removes the miseries of those, that are in difficulty. Even while accomplishing his own good day and night, he attends always to the relief of others. Never would even the thought come to his mind of doing anything for himself, which is even remotely likely to hurt others. Such an unreserved benevolence is called non-hatred. Just as the Ganges, when it fell from the head of Shiva was shy, so does the sage feel uncomfortable in attracting respectful notice. (This is humility already described in detail before. This divine wealth therefore consists of twenty-six attributes. It is a gift by the Sovereign of liberation. It is the fount of good actions. It is the short cut to salvation.

Now fix in your mind the opposite, viz., the demoniac possessions (Asuri). It is a plant full of sorrow and possessed of thorns in the form of blemishes. It is to be spoken of, only in order that one may know, what to reject. It is the concerted attack made by evil, which has to be resisted. It is not a simple but compound vice. The fore-

most of these qualities is 'hypocrisy' (Dambha). Even good things can turn into evil. Service of one's own mother can secure merit, but the man, who makes his own mother naked in the street, would go to hell. The teachings of the preceptor (Guru) are the laded for salvation, but wantonly expressing these teachings in the open street would be incurring sin. The boat, which will take others across the floods, can drown a man, if he put this boat on his head and tried to walk across the river. Food, which nourishes the body, can itself become poison and end in death, if taken in excess. So the performance of duty, which is a means of salvation, can, if performed with hypocrisy, be the cause of disaster. Those, who boast about their own merit," are incurring demerit.

The feeling, which a stupid man gets with a little knowledge, which he can recite and which makes him despise the counsels of the learned, is called 'pride.' The horse of a drunken rider treats with contempt the royal elephant. The chameleon, sitting on a thorny branch, thinks that even heaven is beneath him. The flames of grass, while burning, reach up the skies. The fish in a pond despises the ocean. So a mean person, who is puffed up either by women or wealth or learning, or by praise, or undue honour, or by a banquet at the cost of others, evinces pride (Dambha). But this is like an unfortunate individual. who, because his house throws a shadow, wants to pull it down, or like the fool, who chokes up his own well, on looking at the mirage.

A man of pride is not only intolerant of human beings, but he is intolerant of God. He is intolerant of the Vedas, that sing the praises of God, or of the devotees, who sing the Vedas. It is like the butterfly, trying to rival the lamp flame and the fire-fly which is jealous of the sun. Such a man conceives his own father to be his rival. This is the pride of insolence, which is the path of hell. The sight of the happiness of others induces great anger in his mind. He burns as water burns, when poured over boiling oil. He is like a fox, that bays at the moon. The sight of the owl is lost on looking at the morning sun. The thief despises dawn and milk turns to poison in snake. The feeling, which is therefore generated at the sight of good fortune of others and eminence of learning, is none other than (Krodha) 'anger.' In anger, the mind becomes like the nest of a snake, eyes are like the heads of arrows and speech is like the shower of scorpions. All actions are like the working of a steel saw, incisive and piercing. The man of anger is the meanest amongst men and the image of harshness.

'Error' is the next attribute. Just as the sun does not know the feeling of cold or heat; or the person born blind does not know the

difference between day and night; fire, when it is in full strength does not distinguish between what it should burn and what it should not; the touchstone makes no difference between iron and gold; or a spoon, when plunged in different kinds of liquids does not know their taste; or wind does not distinguish between the correct road or otherwise; so the man of error is blind with regard to what he should do and what he should not do. What is pure and what is impure, a child does not consider, but tries to put everything in his mouth. So the man of error mixes up merit and sin in his heart and does not realise, what is sour and what is sweet.

These six powerful evil attributes constitute evil, just as the most powerful poison is contained in a very small place in the body of the snake. Even three of these can destroy the whole universe. When all the three maladies combine, damnation is certain. It is like all the evil planets, concentrating in one aspect and all the sin going to the slanderer. When death is near, all illnesses concentrate in the man and misfortunes come in multitude. These six attributes attack a man, as robbers attack a trusting person or a flood over-runs a man, who is asleep. These constitute obstacles to the path of liberation, which get a man entwined in worldly troubles.

The first of these two, viz., the divine attributes, are like the dawn of liberation. The demoniac attributes are like shackles of iron in the form of illusion. But you must not be afraid of them, because the sun is not afraid of darkness and the night. Only those, who welcome these evil attributes are subject to them. But you are born in other surroundings and atmosphere and you are an object and vehicle of the divine attributes.

According to the pursuit of one or the other of the attributes, there are two different paths. These have existed from the beginning. At night, it is the evil spirits, which are abroad, and during the day, human beings do their work. I have already described to you, what the men of good attributes do. I will now describe to you the others.

Just as there can be no music without the musical instrument and no scent could be had without flowers, so the evil attributes cannot stand by themselves. They require a vehicle or a body. Though the fire is produced in the wood, yet the fire remains and the wood disappears. Similarly once the evil attributes are produced, they establish complete sway. With the growth of the body, the evil attributes also grow, just as the juice spreads in the sugar cane, when it becomes taller.

The general conduct of men with evil attributes is something like this. There is not a trace in their heart of that wisdom, by which

they engage themselves in good actions and they despise sin. It is like the cocoon insect, which builds a residence for itself, but forgets to put a door and thus buries itself inside. It is like a fool advancing his capital thoughtlessly to a thief. The evil men (Asuri) are ignorant, both with regard to activity and non-activity and with regard to cleanliness. Even coal can leave its blackness and a crow can be white and even a cannibal can be dissuaded, but the evil ones (Asuri) do not have any notions of purity, just as there is no purity in a vessel of liquor. They have no faith or belief in any rituals. They disregard the instructions of their elders and they are impatient of any instructions on manners or conduct. They merely drift, like sheep, when they are grazing, or wind, when it is blowing, or fire, when it is burning. Desire is the dominant thing in them and there is always a hostility between them and truth. They can no more speak truth, than a scorpion can tickle people with its sting. There can be no truth in them, any more than returning breath can be fragrant. Even when they are doing nothing in particular, they are bad by nature. What sort of speech do they indulge in? Their speech is like the camel, none of whose limbs is straight. Their speech is copious, just as the mouth of a smoke-stack belches forth clouds of smoke.

They have no faith. They dispute every doctrine. They deny the existence of God. They deny the cycle of the universe. They deny the Vedas and they deny the laws of ethics, by which, sin is rewarded with hell. They ridicule those, who perform sacrifices. They regard poor devotees with contempt and they are intolerant of ascetics. Their belief is, that merit lies in enjoying everything, which has been acquired by one's own prowess. In their eyes, sin consists in not enjoying and if enjoyments have become impossible on account of disability, it is the greatest suffering. They will rob the rich, because they say that wealth is the reward of merit, forgetting that it is a sin to take life. Their governing principle is the survival of the fittest, the strong must swallow the weak, and they defend this by the example of the fish, who, they say, are not extinct. They despise even social inquiries preliminary to marriage and sarcastically ask, who arranges marriage amongst beasts and birds. They ask, whether anyone has been poisoned from ill-gotten possessions. They ask, whether any man has become a leper by stealing his neighbour's wife. They ridicule the moral law, which says that good actions result in happiness and evil actions result in misery. They believe neither in the other world nor in God, because they cannot *see* them. They think that all actions die with the individual. To them, the happiness enjoyed by Indra in heaven is the same as the happiness enjoyed by the smallest worm in his own surrounding. Therefore

the foundation of everything according to them is desire. In their mind, the origin of the world is in the excitement of passion between man and woman. Achievement of one's own interests creates happiness and the reverse creates misery. According to them, desire is the foundation of everything and they recognise nothing else. They neither pray to God, nor can they bear others praying, and in their mind, there is no firm resolve. They boast of their evil deeds and harbour unbelief in their hearts. They do not think of the future and like a frog in the pond stewing in the mud, they are concerned with thoughts of their body. Just as fishermen gather round the water, when fish is about to die, or maladies grow in the body, when death is near, or when a comet is seen in the sky, there are troubles in the world, so the evil ones are born to give unhappiness to others. When sin is on the increase, then these get power. It is like fire, which knows nothing else except burning everything it comes in contact with. They only do that, which they should not do.

They entertain in their hearts that passion, which knows no bounds, just as nets can never be filled with water, or fire can never be satisfied with wood. They entertain false pride, and hypocrisy, like a mad elephant, who becomes madder on account of alcohol. The older they grow, the greater is their pride. When stupidity is added to obstinacy, there is no question of resoluteness. Their highest enthusiasm is evoked in things, which will cause trouble to others, or which will destroy others. They boast of their greatness and despise the world and spread their nets of desire far and wide. Like a cow which grazes undisturbed in a field on all sides, they collect sin from all directions.

The only object of worry to them in this evil activity is that death is coming sometime. They entertain in their heart worry and anxiety, which know no bounds. This worry is deeper than the nether world and higher than heaven, and its magnitude is greater than all the three worlds. They do not abandon this worry, just as a sage keeps constantly before his mind's eye his goal, or a pious wife never leaves off thoughts of her husband. They entertain a perpetual anxiety in their heart, with the single objective of pleasures of sense. The highest enjoyment according to them is to listen to the singing of women, to see the beauty of women and to embrace women bodily. In their mind, there is the firm conviction that there is no pleasure beyond women and nothing excels joy, which the company of women gives. They will go to the ends of the earth beyond the points of compass for this purpose. As fish swallows thoughtlessly the bait, so do they wallow in the desire of pleasure. When they do not get what they want, they still multiply in their

hearts the desires and play with them. When these desires are not fulfilled, hatred finds an abiding place in their heart. They spend their life between desire and anger. Since desires cannot be satisfied without worldly means, they are after collecting wealth and in this process, they tyrannise over men. In some cases they await opportunities. In other cases, they rob others and in other cases they lay their hands for the destruction of others. Just as a hunter goes for his hunt with all the paraphernalia and equipment, so do these evil ones stalk in this world and for the sake of their livelihood, do evil. How can their heart secure satisfaction of any kind, when it is bent on the acquisition of wealth by means of the destruction of others.

They are very much pleased at this acquisition and they constantly devise further means of despoiling others. They wish to get hold of what is left in other hands and to be the lords of the universe. They want to have power, so that they can destroy others. They plan out the campaign against still more powerful enemies and hope that, having overcome them all, they will live happily and by themselves in great fame. They would kill anyone, who defies them. They would assume the position of supremacy. They dwell on the multitude and magnitude of their pleasures and want everything, which they conceive by thought, speech or deed, to come about. In their destructive activity, they outrival death. They think themselves mighty, who can outshine Indra in pleasures and outshine Kubera in wealth. They plan out magnificent sacrifices and expect people to praise them. Intoxicating drinks and the embraces of women are the essence of their joy. The extent of their desires knows no bounds.

These desires grow as darkness grows with the advance of the night. They lead to sensuality, which is the stronghold of sin. As the result of their desires, they suffer the pain of hell with all the tortures. The rituals performed by these men with evil (Asura) tendencies are fruitless. They are as unreal, as the performance in a theatre. They are like the cloak of respectability, which bad women have in the company of their husbands.

Their head is swollen with their own pride. They are as unbending as a column of steel. They have no more gentility, than mountains, which rise in the sky. In their pride, they consider every one else as worthless as straw. Their conceit is derived from wealth, which also destroys their power of discrimination. There is no room for real sacrifice, where pride has been installed. Yet through their folly, they make further preparations. 'But even there, they are intolerant of the prescribed methods, since through their pride, they

consider themselves superior to the Shastras. Neither the deity nor the preceptors would go there. Such rituals and sacrifices lead to nothing, because they are actuated through pride and through selfishness.

The only thing, which comes about through all these activities, is an addition to their own pride, just as when darkness is covered up by lampblack, darkness alone can increase. Through their folly arises their obstinacy and through their conceit arises their thoughtlessness. These two increase and lead to intolerance and arrogance. With this mentality grow their desires and the anger, which arises out of the non-fulfilment of the desires. When this equipment of evil is in conflagration, is there anyone, whom it will not kill? Either they are bent on the destruction of others, or on self-mortification, but in doing so, also they hurt Me, Who am embodied in everywhere. They resort to the practices of magic and other degrading arts. They are addicted to slander, which hurts more than stone and they abuse and ill-treat all those people, who are well-conducted, the truthful, the charitable, the ascetic, and those devoted to Me and the sages.

Now listen to the punishment, which they receive for their evil deed. Being born as human beings and having been indifferent to their duties, they lose their human status. They are hurled down over and over again in inferior existence. They have to carryon in desert places and in forests, exposed to the terrible struggle for existence. Food for them is scarce and other risks are many. They become either serpents or beasts. The only rest, which they then get in this condition, is death. This does not end the cycle of misery for them.

Even existence as beasts has an occasional respite of joy, but this also they forfeit. They go further down to the condition of darkness, from which sin itself runs away, in which rest itself becomes restless, dirt becomes dirty, heat is heated and fear is frightened. In these places, what is ordinarily called impurity is pure by comparison. Speech falters in speaking of the travails of this condition and the mind is smothered with pain at the recollection of these troubles. Hence I would ask you, that the evil attributes, which bring about this horrible condition, should be avoided by you. I would ask you, not only to avoid these attributes yourself, but to keep away from the man, who has any of these evil attributes.

Desire, anger and greed constitute the three-fold columns of evil. These are the three' fountain-heads of misery. They provide the bypaths to inferior existence. There is no illness or anxiety or harm greater than is contained in these three. In this very world,

these bring about the experiences of hell. Sages have spoken, that these must be shunned.

Until these three have been removed, it is useless to think of achieving the four attainments (viz. Dharma, Artha, Kama and Moksha). While these three abide in a man, happiness cannot enter. Those, who are anxious for their welfare and who wish to avoid self-destruction, should be very watchful of them. It is useless to expect to reach any results with these three in existence, any more than a man can cross the ocean by swimming, after having tied a stone on his body, or a man can seek to save his own life by eating deadly poison. When the chain of these three is broken, the path to progress is made clear. When these three are gone, one gets joy and the company of good men, which leads to liberation, in the same manner as the body is happy, after the three-fold fever has subsided. The city is happy, after the three-fold fortification has been pulled down and the heart is happy, when it is free from the three kinds of anxieties. The company of good men and the teaching of the Shastras enable one then to cross the desert in the form of birth during the span of life, to be immersed in joy and to reach the city in the form of the favour of the preceptor, where there is nothing but pure joy of Self. Then the final goal of all love, the sight of the supreme God in the form of Self, destroys instantaneously all worldly misery. Therefore you should abandon desire, anger and greed. He, who is unable to do this, is committing suicide. He is disregarding that fundamental teaching of the Vedas, which are the real torch of knowledge. He, who in absolute disregard of these teachings and of his own welfare fulfills the desires of his senses, he who welcomes desires, entertains them and serves them, is never free from the torments of the attraction of senses. Even in his dream, he would not realise happiness. He has lost not only this world but the next. It is like a Brahmin, who in a desire to eat fish, goes to the bank of the river and tries to catch the fish, but he fails in his effort and incurs a bad name in the bargain.

The teachings of the Shastras are not unreal. A devoted wife attains her welfare by obedience to her husband. A devoted pupil attains his goal by faith, in what his preceptor says. Even in order to see one's own treasure, one has to carry a lamp. He, who wishes for any of the four attainments, must therefore accept the teachings of the Shastras. He must not depart from these teachings, even if there is a kingdom at stake, and he should adhere to these teachings, even if in doing so, he has to drink poison. Single-minded· adherence to high teachings will ward off all evil and bring about good. In doing everything, it is better to check up one's conduct and to act on

lines laid down by the sages. You, who are a leader of men, must set the example.

CHAPTER SEVENTEEN.

Arjuna says to Shri Krishna: There are many Shastras and after reconciling their meaning and getting at the fundamental doctrine, there remains much to do. A lifetime is not enough to do all, that is asked for. Therefore, doing everything according to the Shastras is a difficult thing. When you said that without knowledge of the Shastras liberation is impossible, then a doubt arises. Facilities for learning are not always available and the span of life is short. A preceptor, who can really teach, is not always found. The equipment is not always at hand. The intelligence of everyone is not capable, even if all these are available, of grasping the full meaning. The teachings are again not easily reconciled with one another and even discussions involve a certain ability, which everyone does not possess. The ordinary man, therefore, pins his faith on models provided by those, whom he considers to be learned. Just as a blind man follows the lead of him, who sees, and a child copies letters, which are written down for him, an ordinary man is content to offer worship to Shiva and other gods, to practice charity and to perform the rituals. On which out of the three paths (True Thought, Action and Dark-ness) would such an ordinary person go?

Shri Krishna says to Arjuna : I can see that you regard the observance of the teachings of Shastras as difficult and you would look to mere faith for salvation, but mere faith cannot lead anywhere. A noble person becomes ignoble by association. The water of the Ganges becomes spoiled by being put in a vessel, where liquor is kept. Sandalwood is cooling, but if it was ignited, it could burn, just the same as any other wood. If impure gold was mixed with pure gold, the result cannot be pure gold. Faith itself is elevating, but in association with the mind of a man, it acquires different qualities. Men have been born from the beginning in the atmosphere of illusion (Maya) and are, therefore, subject to the three qualities. The mind of men is governed by the dominant quality, which arises after suppressing the other two. The process is, that the mind shapes according to these tendencies and then causes various things to be done; and according to these actions, the body is formed over and over again in a cycle of life and death. It is, like the seed in the tree, a perpetual chain. The control of the three Gunas is, therefore, permanent over living beings and these three Gunas colour the faith of every one. The growth of the thought attributes (Satva Guna) leads to

wisdom, after suppressing the other two. When faith is joined to this attribute, it leads to liberation. When the activity attribute (Rajas) predominates, it colours the faith and it leads to multifarious activities, and so far as the third attribute is concerned, no matter how great the faith is, it results in miscellaneous and mixed experience.

Faith does no good, by itself, but by association, its results are either good or bad. Water is considered one of the most important supports of life. Yet it turns into poison, when it comes out as the juice of a poisonous tree. In chillies, it comes out as hot stuff and in the sugarcane, the juice is sweet. Faith, when the darkness attribute is predominant, results in darkness, just as lamp black and the soot of coal are not different. Similarly with the two other attributes. Faith is the main support of life and therefore exists every where, but it is subject to this three-fold division. You must learn to recognise its characteristics. One recognises a tree from the fruits, the mind from speech and good actions of previous birth, from worldly happiness or otherwise.

Those, whose faith is of the superior quality (Satva) aim at attainment of salvation. They acquire learning and they perform sacrifices and do actions, which lead them to heaven. Those, whose faith is middling (Rajas) run after inferior duties, and those whose faith is coloured by the darkness attribute, are harsh and cruel and only accumulate sin. They kill animals for sacrifice. They importune spirits and they discourse with ghosts during the night in the cemetery. Dark faith exists, where there is darkness. Out of these three different kinds of faith, I would advise you to cultivate the first and to eschew the others. Salvation is not far from those, in whom the faith is Satvika, (rooted in truth), even when they do not recite the Vedas, study the Shastras or criticise the doctrines, in them has dawned the true meaning of the Shastras. Their speech is as sound as the Vedas. By performing proper duty, they have made an armour of wisdom around them. Those, who copy them completely, would acquire the same fruit as these sages. If one man finds it difficult to light a torch and another man lights his from that torch with ease, is the light thrown by the two torches different? If a man takes enormous trouble to build a beautiful house, does that house give less shelter to another man than to him? The lake quenches the thirst of 'everybody alike. Food is as satisfying to him, who has cooked it, as it is to him, who had no share in cooking it. Ganges did not serve Lord Gautama. (Buddha) alone. It served every one. Even a fool, who has deep faith, will therefore get freedom, if he follows the action of those, who are well versed in the Shastras.

Now what happens to the impure ones (Asuras), who, despising the path indicated by the Shastras, run along bye-lanes? These do not know even the name of sacred books and have no desire to look into them and they keep away from those, who are well-versed in them. They mock at their elders and drown the counsels of the wise. In their arrogance and impelled by the pride of their possessions, they seek asceticism of the wrong kind. They hurt others in order to fulfill their sacrifices. They practice magic and kill babies. They fast for weeks on end, but all the while, they are sowing seeds of harmful action for themselves and for others. What happens to him in water, who will not catch hold of the boat and cannot use his arms? What happens to the patient, when he dislikes the doctor and kicks away the medicine? It is like blinding oneself out of spite for another man and then sitting helplessly in the house. These men follow the dictates of passion in their actions, the dictates of anger in their cruelty and in all respects go counter to Myself, Who am dwelling in their heart.

They inflict pain on themselves and on others, forgetting that I am the common Soul in all. It is not desirable even to speak of these evil ones, but this is only justified, because it is necessary. A dead body has to be touched in order to dispose it off. A low person has also got to be spoken to and filth to be cleaned with one's own hand. In all these cases, contact with undesirable things is necessary for the purpose of cleanliness. Similarly I have to speak of the evil ones. When you see them, 0 Arjuna, think of Me, as there is no other method of purification. Always retain in your heart the superior faith (Satva) and associate with those, whose company will increase the good in you. Eat that food, which will nourish purity (Satva) in you. There is no more powerful reason for good or bad temperament than the food consumed. Even a sane man on consumption of liquor will get unbalanced and excited. Nectar wards off death and poison causes it. The seven elements (Dhatu) in the body are constituted out of the food consumed and the mind conceives ideas, corresponding to these seven physical elements. The constitution of the mind follows the constitution of these elements in the same manner, as water gets heated, when the pot containing it is put over the fire. Similarly the other two attributes are brought out by inferior food.

The three-fold division applies to food as it applies to sacrifice (Yadnya), asceticism (Tapas) and charity (Dana).

When the mind of a man has a pure tendency, he is inclined to relish juicy food,-items which have a natural taste or which have

been well cooked and served with sauce, which are attractive in form and soft to touch and which are pleasant to taste. He is attracted towards food, which is small in bulk, but great in nourishment like words from the mouth of the preceptor, which are few and far between. There is therefore relish as well as nourishment in such food. A regular and daily supply of such food increases the good in one, just as the sun is the cause of the day from dawn till evening. Coming to the mind and the body, such food reduces the chances of disease. Such food is conducive to health, without which all joys are useless.

The second quality of food (Rajas) is likened in bitterness to poison though not as fatal, in heat to quicklime, and is sour. Such food contains an excess of salt and is also consumed, while it is very hot. These pungent things hurt without wounding. Just as a crowbar can upset a pile of stones, men, who are fond of this food, consume condiments, which are drier than ashes and which hurt not only the outside but the inside. They like food, which gives exertion to the teeth and food which inflames the nostrils and the mouth. They stuff their stomachs pell-mell with fire and eat in excess, because the palate remains unsatisfied. To mustard, clove and ginger, they add large quantities of water. These stimulants hurt the stomach and are the fore-runners of disease.

The last kind of food is that of those, with dark tendencies (Tamas). Its characteristic is that it is foul and rotten. It is stale, unripe or overdone and it is dry without juice. Such men dislike pure and clean food. They do not relish it, till it begins to rot. Or, they eat a hotch-potch, where nothing can be distinguished. Only such an irregular and unclean meal will satisfy the sinner. They like prohibited food and prohibited drink. The connection between foul eatables and sin is direct. Such food hurts the stomach and other organs. But those with dark tendencies prefer to mortify them with it.

I will now tell you the characteristics of the three kinds of sacrifice. The superior sacrifice is that, in which in order to attain one's supreme good, the tendencies of the mind are sacrificed without any feeling of pride and without any desire for fruits. A chaste woman has no passion for anyone but her lover. The Ganges, having met the ocean, does not go further. The Vedas are silent, when it comes to the realisation of Self. Water, which has been poured at the root of a tree, does not desire to go back, but without any doubt nourishes the tree. So the body and mind are both sacrificed without any desire of fruit. The only aim is the performance of one's

duty and this" sacrifice" is made with a full sense of renunciation. Full trust is laid in the teachings of the Vedas, just as one sees oneself in the mirror with one's own eyes, or one sees a jewel in one's palm by means of a lamp, or the rising sun makes visible the road, which the traveller has to follow. Such men collect the necessary equipment for the sacrifice, observe every detail as provided and make progress in the sacrifice in a businesslike manner. It is like a body which appears beautiful, when the respective ornaments adorn the respective limbs. All these activities. are again accompanied by full faith and devotion, yet without a desire for results. It is like using the water of a canal for the Tulsi plant, which gives neither shade nor flowers nor fruits.

The second kind of sacrifice is comparable to inviting a king at the annual ancestral feast (Shraddha). This feast being compulsory, there is the additional glamour of the visit of royalty. In this way, men, whose mind is dominated by the activity attribute (Rajas), pine for the attainment of heaven (Swarga) and for reputation as learned men, through the performance of sacrifice. When the motive is for results of this kind and for increasing one's own importance, it is the second kind of sacrifice (Yadnya), The lowest kind is that in which there is every irregularity. It is like the mating of birds and beasts, not consecrated by any priest, but guided by pure animal instincts. Wind does not go along the high road. Death does not wait for an auspicious moment. Nor does fire hesitate to burn. There is in this way no limit to the irresponsible action of the dark ones (Tamas). They take no account of any rules or rituals or of any incantations, just as flies have no hesitation in dipping their mouth in filth. In the first instance, they hate all the pure, the clean and the wise ones. Therefore they do not entertain them or associate with them. It is like fire being flamed by a hurricane. Such men accumulate no merit. Their possessions are scattered away like the possessions of men, who die without heirs, being looted by others.

Austerity (Tapas) is of three kinds, like three channels of the Ganges, some coming away with pure water and some carrying dirt with them. Austerity is of three kinds in body, mind and speech. Bodily austerity consists of continuous exertion for the feet in pilgrimage to the sacred temples of the Deity and for the hands in cleaning the temples, in collecting material for the worship and in performing the worship. The body is bent low in obeisance. All sages, who through their knowledge give guidance, are also served, and for the rest, the body is occupied in relieving the afflictions and misery of

those, that suffer. The body is worn out in doing service to the parents, whose claim is prior to any place of pilgrimage. It is occupied in service of the preceptor, who relieves the terrible fatigue of the world (Samsara) and gives the gift of knowledge (Dnyana). The rust of bodily pride is cleaned away in the fire of duty, by frequent additions of regular work. The man, who performs bodily .austerity, bows to Self in all beings and worships Him by rendering .service to others. In the welfare of others, he is always assiduous and he turns his back at all times on women. He protects his body in its purity from the touch of women, and the only touch of women, which he has got, is what occurred at the time of his birth. In his -desire to hurt no one, he is careful even when walking on grass, believing that even grass has life. As all this is done by the asceticism ,of the body, this is known as bodily austerity.

The characteristic of the austerity of speech is, that it should be the vehicle of pure thoughts, which when spoken in a natural manner, cause happiness and not misery to others; just as the touchstone changes a lump of iron into gold without altering its weight or form. Though water is poured for the tree, even the grass on the surrounding land gets some benefit. So when speech is addressed to one man, it should be helpful also to others. If there was a flood of nectar, it would not only give immortality, but it would take away sin -of the mind and heat of the body, and yet when drunk, it would be .sweet, So speech must be such, that it will dispel ignorance, it will bring the realisation of Self nearer and yet it would not be unpleasant to the ear, no matter what the question may be. On other occasions, speech should be occupied with the recitation of the Vedas and prayers to the Almighty.

Mental austerity arises in that mind, which is free from the vortex of all doubt and retains its pristine pure form. It is as attractive, as a lake with a calm surface, a sky without clouds, or a sandalwood garden, from which the serpents have gone. It is like the moon in fullness, and the crowned head minus anxiety. The mind must be pure like light without heat, like food which gives no indigestion, like space which has no vacuum, and should be free from promptings and doubt. It should be like a very cold object, which cannot catch cold. The heart is then pure like the full moon without a blemish. With the realisation of Self, even the desire for renunciation goes away, when all other activities of the mind are set at rest. Speech ceases, except for the disquisition of Shastras. Like salt melting in water, all desires of the mind cease on self-realisation. The mind cannot then run after the senses and the senses cannot run after their

objects. The mind is purified without any possibility of evil arising therein, just as there can be no hair on the palm of the hand. Where you find this, recognise in him the austerity of the mind.

While the austerity refers to body, speech and mind, it is yet divided into three parts according to the three attributes. The superior austerity (Satva) is that which is accompanied by implicit and deep faith.

In the other kind, austerity is merely the excuse for increasing differences and with a desire to mount the throne of power. Such a man aims at all honour and fame to go to him and not to anybody else. He wants the principal seat at the time of the dinner and he wants every one to sing his praises. He wants every one to desire the sight of him and he wants to get hold of all worship and respect, which men pay anywhere to anyone. Such a man is selling his austerity, just as an old tart dolls herself up to sell her body. This inferior austerity is thus actuated by the desire either of wealth or of respect. In spite of giving birth to a calf, a cow does not give milk. if her udders are poisoned by germs. Nothing remains to be harvested in a field, where cattle have been grazing. Thus austerity with the purpose of getting fame is in the end useless. Not realising this worldly aim, such a man often leaves off in the middle. This austerity is therefore not stable. It is like clouds in other than the rainy season, which thunder in the sky for a short while, and produce nothing. The performance of such austerity is perfunctory and it is barren of results.

Austerity of the most inferior and dark (Tamas) quality is that. in which neither fame is secured in this world nor heaven. These evil ones inhale in their mind the breath of folly. They torture the body by lighting fires in the four directions. They burn incense on their head, or they pierce their backs with nails, or they sit in the centre of a circle of fire. They restrict their breathing, they fast and they allow smoke to go into their mouth, when they are hanging upside down. They immerse themselves in cold water up to the neck and they sit in the mountains or along river banks and they pull out lumps of flesh from their bodies, while they are alive. They engage in these activities torturing themselves in order to secure the destruction of others. It is like a stone, which falls from a great height and which crushes everything else, while it is itself smashed to pieces. Their motive is jealousy of those, who are respected, or, are living happily. Their austerity gives trouble to themselves and to others and it is condemned by everyone.

Charity also has a threefold division in the same manner. The best kind of charity is that, in which what has been acquired by one's

own exertion and along the right path is affectionately employed for the benefit of others. When there is a good seed, there is often not good soil to sow it in. Similarly when one wants to give charity, it is difficult to find proper parties. It is like getting a precious jewel and not having gold to set it in, or, having prepared the ornament, not having the limb to put it on. The greatest joy arises when there is a holiday and a dear friend drops in and there are ample means for entertainment. The best charity is, therefore, possible, when the motives are pure and when proper opportunity, time and place, proper recipient and a plentitude of resources exist. The sacred places are best for doling out charity. Holidays of one kind or the other are to be preferred and what is given should go to good men. The purity of the recipient is an important element. What is given should be without reservation, just as a woman delivers herself in the hands of her lover. A man giving charity must feel, as if he is returning something that was given to him for safe custody. He must feel like the royal servant, who hands beetle-nuts to the king. There should be no motive in charity and there should be no aim, direct or indirect. Let those, to whom you give, be such, that they cannot make any return to you. Just as, when shouting towards the sky, there is no reply, or nothing can be seen at the back of a mirror, or a ball when thrown on the water does not rebound in one's hand, or just as a wild bull is fed on grass, or an ungrateful person returns no obligation, charity should be without any idea of return. This is the supreme notion of charity.

The inferior kind is that, in which there is some other intention. It is like feeding a cow with the intention of getting milk, or sowing a seed with the intention of selling corn, or inviting relatives with the intention of getting presents, or sending sweets to friends expecting them to return them, or like working for others, after they have paid the fees, or giving medical aid, after charges have been paid. So, 'Charity, which wants to put under obligation those, to whom anything is given and aims at the increase of one's fame, is intentional charity and is of the inferior kind. Another variety of this is where the smallest coin is given to a worthy man with the intention, that all the sins of the family should be instantaneously wiped out! To give with desires in one's mind, or to give in such a way, that the receiver cannot secure even a meal, from what is given, or to grieve for what has been given, as if it was robbed by thieves, is the characteristic of inferior charity (Rajas). This charity takes place in forests, city squares, military camps, or palaces. It is given out, of what has been extracted by evil deeds, by theft, or by hurting others,

and it is given to bards, strolling singers, prostitutes or gamblers, who put a monetary spell of magic on the donor. That is not charity,. which is given in exchange for physical enjoyment or satisfaction, on political beauty, dancing, singing, or personal laudation. Charity, which embodies all these imperfections, is therefore the most inferior (Tamas). No merit can accrue out of it, except by the purest accident, such as insects carving readable letters in a piece of wood, or a crow getting caught, when one is clapping hands. The approach of a deserving person coming for favour upsets a man with such tendency. There is always doubt in his mind. There is no respect in his bearing and he gets nothing. Either he does not give, or, if he gives anything, it is after a lot of discussion and with the retort, that he has given too much. The expenditure of wealth on the pretext of charity in this manner does good neither to him, that gives, nor to him that receives. It is to be condemned. It is Tamas.

You may wonder, that if the cultivation of the thought attribute (Satva) alone leads to liberation, where is the need of referring to the other attributes. Just as until the smoke stage has been crossed, fire cannot be lit, so, the two obstacles in the form of Rajas and Tamas must first be overcome. This three-fold division pertains to everything from faith to charity. The first cannot be distinguished without reference to the other two and can only exist after the exclusion of the others, just as there is evening, when there is neither day nor night. If you hold on to the thought attribute (Satva), you will attain Self. When the sun tries to light the path, is there anything, which will not be seen? Satva opens the key to liberation, but is not liberation itself, just as even pure gold will not circulate, until it is in the form of a coin stamped with the royal mark. Water can be purified anywhere, but it can remain holy only at holy places. The attainment of Satva removes the obstacles, just as joining the Ganges enables any stream to reach the ocean. The Supreme Self, Who is the resting place of universe, is eternal. He has neither name nor sex, but His one name has become three-fold. The sacred books in order to enable less advanced persons in the darkness of their ignorance to recognise Him, have given Him a name, just as a child when born has no name, but when a name is given to it, it answers to that name. Those, who have been born in the fire of embodied existence and have sought to attain Brahman, have used a certain name. Brahman neither addresses nor is addressed, but in order to enable men to speak of Him and in order to secure sight of Him in His unity, the Vedas have mercifully invented incantation, and the proper use of this address will enable the realisation of Brahman, Who is behind

you as well as in front of you. In order to achieve this, you will have to sit near Brahman in the seat of the Upanishads on the tableland of the Vedas. The creator (Brahmadeva, one of the trinity of gods) was distracted and unable to do anything, until he secured his power by the repetition of this name. It was by repetition of the name with a proper understanding of the meaning thereof. Then were created one class after the other and they were assigned their respective functions. This incantation, which is therefore the root of all power, consists of three syllables, viz., "0m,' I Tat' and I Sat.' This threefold name of Brahman is the highest flower of the Upanishads. While addicted to good actions (Satva), if you also hold on to this incantation, liberation cannot be far. It is difficult to get hold of ornaments, but not difficult to know how to wear them. It is important not only to do good actions and to utter this name of Brahman, but also to know why and how this name is appropriate. When sages arrive at one's house, if one does not know how to receive them and offers them an insult, even through ignorance, it diminishes one's merit. If many ornaments were made, but, instead of wearing them in their proper places, if they were all chained together around one's neck, it would not be appropriate. It is like a child, who is hungry and the food is also near by, but it does not know how to eat it. You may have oil, wick and fire, but you cannot get light, unless you know how to prepare it. You must therefore know precisely, how to use these three names.

These three syllables should be used properly at the beginning, middle and the end of every action. The sages, who know Brahman have found this to be of great assistance. They follow the Shastras and carry out all the duties and obligations laid down therein. At the beginning of every sacrifice or ritual, they contemplate on the form of the syllable II Om." Then they utter it clearly. What the light is in darkness and what the company of a brave man is in forest, the utterance of this syllable" Pranava" is in all actions. In the performance of sacrifices, such sages avoid all obstructive things such as pride, etc. They engage themselves in charity on the lines already indicated, or they perform austerities. All these actions might themselves constitute bonds, but it is the utterance of the syllable "0m,' which makes them the means of attaining liberation.

The syllable 'Tat' refers to Brahman, Who is self-illuminating and Who is beyond the three worlds. He existed before the world and the syllable `Tat' refers to Him. As soon as there is any fruit arising out of the performance of sacrifice, charity or austerity (Yadna, Dana, Tapas), they utter the syllable 'Tat,' in order that these fruits may go their own way towards Brahman. I Tat' is symbolic of

the presentation of all fruits to Brahman, so as to say 'not mine.' What has begun with 'Om,' is given away with 'Tat.' All action is thus pervaded by Brahman. The only duality then left is between self, who performs the action, and Self (Brahman). This duality has also to be destroyed and this is done by the syllable' Sat.'

The utterance of the syllable' Sat' destroys all unreal forms and indicates one Supreme Self. He is unchanging in time or space. The visible world is unreal and has no power and when real power is recognised, it is self-realisation. The unity of Brahman is thus established. Even good actions remain unreal, so long as there is something wanting, just as when a man is defective in one sense, he is unable to do everything. A car cannot move, when there is one wheel missing. All defective actions are immediately restored to soundness by the addition of the syllable' Sat' to the first two syllables. The power of the syllable' Sat' is wonderful, in so far as it purifies everything. Just as medicine helps those, who are very ill, so when something happens, which is beyond the prescribed limits, or when an action goes within the region of the forbidden accidentally, the utterance of the syllable' Sat' saves a man. And it does happen, that a traveller loses his way sometimes. Even an expert is sometimes uncertain. In the course of life, such situations frequently arise. Action, which through thoughtlessness or oversight tends to be evil, is thus corrected. You must therefore understand the real meaning of the Gita.

The heart is lighted up by the name of Brahman, in the form of these three syllables. These syllables show the path to Him, Who is pure and nameless, just as the sky alone can support the sky. These three syllables, which are Brahman, are supported by Brahman. The sun in the sky is visible by his own light. So Brahman becomes visible by these three syllables.

In the matter of duties, sacrifice, charity or austerity, no matter what the actions may be, whether they are perfect or imperfect, they assume the form of Brahman, when they are dedicated to Brahman, just as after a metal has come in contact with touchstone, there is no question of purity. It is not then necessary to criticise the actions. In fact they cannot be distinguished, like a river which has joined the ocean. This is the highest and pure name and this is its significance. If you have faith, this name will enable you to go across the ocean of life and death.

If, however, you are without faith and through conceit and obstinacy, perform unworthy sacrifices or give away vast wealth in charity, or practice age long asceticism, it is useless, like rain falling

on a rock, fire made up of ashes and the embrace of a shadow, or beating the air. No oil can come out by crushing stones, nor cake. The labour is wasted. Such action cannot even give good results in this world, let alone the next. It is like fatiguing oneself, without attaining the result.

CHAPTER EIGHTEEN

Arjuna says to Shri Krishna: 0 Lord, attend to one of my requests. The two words Sanyasa and Tyaga have apparently the same meaning, just as the words Sanghata and Sangha indicate the same thing. In the same way these two words Tyaga and Sanyasa are both known amongst people by way of Tyaga. At least it so appears to me. If there is any real distinction in the meanings, kindly explain it.

Shri Krishna says to Arjuna: 0 Arjuna, just as in your mind the words Tyaga and Sanyasa convey the same meaning, so do they to My mind. Really both these words point to Tyaga. And there is only one reason, why there could be any distinction between the two. The abandonment of all actions is called Sanyasa, and the abandonment (If the fruits of actions is called Tyaga. Now I will explain to you, of which actions you should abandon the fruits, and which actions you should abandon wholly. Listen carefully. In the jungles and on the hills, many trees get fruits spontaneously. But a rice field or a fruit garden cannot grow in that jungle. Grass can grow thick without being sown, but rice crop cannot be had without the ground being carefully prepared. While the body is created complete, the ornaments have got to be made. The river flows of its own, but a well has got to be dug. In this way the daily actions and the actions for specific purposes are natural, but the actions directed towards the fulfillment of some desire are born of such desires. The main basis of the action lies in a strong desire, where sacrifices to be performed on definite lines are concerned. To build reservoirs, to have wells dug, to make gardens and resting-places, to bestow jhagirs and to establish cities and to perform various rites, at the root of all this is nothing but desire, which binds down the man and compels him to enjoy the fruits of these actions. Having arrived in the village in the form of the body, one has got to go through the cycle of birth and death, or what has been destined cannot be avoided. Just as the colour of the skin does not change by washing, so the fruits of action accompanied by desire must be undergone. Just as without a repayment of debt, an attachment is not withdrawn, even if incidental and without intention, an action accompanied by desire is performed, then just as an accidental shot kills as much as a real shot, or, just as a lump

of sugar placed in the mouth without being recognised also tastes sweet, or, just as fire burns, even if it were handled in the belief that it was only ashes; in this way, in actions accompanied by desires, there is a natural prowess for compelling the enjoyment of fruits. Hence, those, who desire liberation must not perform such actions, even through curiosity. 0, Arjuna, in short, if such an action is at any time performed, then it should be thrown out in the same manner, as poison, when it is swallowed by. mistake. This sort of renunciation is called 'Sanyasa.' By abandoning these actions, the temptations are uprooted from the mind; just as a fear of burglary does not survive the abandonment of wealth. On the other hand, is the action, which people perform at appropriate moments during the eclipse of the sun and the moon or the Shraddhas, or which they perform on the date of the death of ancestors, or to receive a guest (Atithi); all these are called ceremonial actions. During the rainy season, we hear thunders of the clouds; during the spring, the trees grow manifold; or, during youth, the body becomes lustrous. The Somakanta stone throws out water at the rise of the moon. The lotus unfolds itself with the rays of the sun. In all this, the growth is of the original; there is nothing new. In this way the daily actions of life are governed by the occasion and they are, therefore, called Naimittika. These have to be done every day in the morning, noon and afternoon; but, just as the sight in the eyes does not increase (by use), or, just as motion is always dormant in the feet, even if one does not move, and just as light always remains concealed in the lamp, or, just as the sandalwood tree even without any extraneous application contains spontaneous scent; this is the characteristic (Adhikara) of spontaneity (Swabhavik Dharma). Such action is called Nitya Karma (every day action). In this way, I have indicated to you what are called Nitya and Naimittika Karma (natural acts). Because these have got to be performed by everybody, some people begin to regard them as fruitless actions, but just as through food, there is the appeasing of hunger as well as satisfaction of the heart, so every description of fruit is secured by the performance of Nitya and Naimittika actions. Inferior gold being thrown in the fire, gradually becomes superior, so from daily and ceremonial actions, purity of Chitta (intelligence) is secured. Through these, sins are warded off, and greater worth in social order is secured as well as enhancement in future life. Notwithstanding these great results of these actions, it is desirable that they should be provided against, in the same way as provision is made against a child born in the Mula Nakshatra. Just as, it is during the spring, that new leaves adorn the mango trees and creepers, yet the spring

does not appropriate any of these sprouts. In this way, one should carefully perform all the Nitya and Naimittika actions, but in regard to their outcome, his attitude should be the same as towards food thrown out. Such renunciation of the fruit of actions is called Yoga by wise men. I have thus explained to you the distinction between Tyaga and Sanyasa.

With such Sanyasa, even actions full of desire cannot cause trouble. As for prohibited actions, they are avoided, naturally because of the prohibition. The abandonment of the fruit of these actions renders them almost nugatory, in the same way, as after the head has been cut off, the body becomes lifeless. Just as after the corn has become ripe, the corn stalks do not grow, so after the avoidance (destruction) of all actions, wisdom of Self comes seeking the man. In this way, those, who abandon the fruit of Nitya and Naimittika actions and who renounce the actions of desire, find their spiritual wisdom (Atma Dnyana) increased. If missing this straight path, a man tries to abandon actions merely by guess work but does not succeed, he goes into further confusion. Just as without a proper diagnosis, a quack medicine is as bad as poison, or, just as forsaking food. a man dies of starvation, so, where the abandonment of actions is not recommended, such action should not be abandoned, and where it is laid down that certain actions should not be done, no one should desire to practise them. Those, who make a mistake in this method of abandoning actions, are gripped by actions, even while they think they are pursuing renunciation. Hence, those who have withdrawn desire (from the world) do not pursue an arbitrary path. Without abandoning the desire for fruits, the same people allege, that actions create bonds; just like a man, who goes naked and quarrels with those, who remark about it; just as a sick man, who has got a weakness for good food eats anything and when he cannot digest it, he grumbles, or a leper, instead of dwelling on the filthiness of his own body, falls foul with the poor fly, who hovers round it; in this way, those, who are too weak to abandon the fruits of actions, pretend that all actions are bad and decide that no actions should be performed. Others lay down, that sacrificial and other actions must be necessarily performed, because except by performing these, there is no other means of securing clarity of intelligence. If you desire early establishment of clarity of intelligence, then it is no use being slack about the performance of actions. If gold has to be purified, it must be heated in the fire. If you wish to see in the glass, you must wipe the glass first. Those, who want clean clothes, must not complain about the dirtiness of the vessels in the laundry. A man, wishing to eat delicacies, must be prepared to take the trouble of cooking. In this way,

because actions involve a certain amount of trouble, they must not be abandoned. Through such pedantry, certain people are attached to actions and certain others advocate their abandonment. Hence, there has been a perpetual struggle with regard to Karma and Tyaga.

Listen, therefore, to the real elucidation of this problem: 0 Arjuna, remember that Tyaga (renunciation) is of three kinds. I shall now tell you their characteristics. Though renunciation has been described as three-fold, still remember, that in essence in all these three directions, it is the same. I shall give you a definite direction on this subject. Whoever wants to be liberated from the troubles of this world, must diligently try and understand the real nature of renunciation.

Just as a traveller should not cease to push along the road, so it is not desirable to abandon necessary actions like Yadna and Dana and Tapas. Just as, it is not possible to abandon the search for a lost article until it is found; just as, people do not remove the dishes, till they have satisfied their hunger; just as, a boat cannot be left in the middle part of the river; just as, until the fruits have come, the plant and tree cannot be cut off; or until the thing looked-for is found, the lamp is not extinguished; so also, no one should be indifferent towards actions like Yoga, etc., until his mind is fixed finally in supreme knowledge of the Soul. All people should according to their condition constantly and along prescribed lines perform Yadna, Dana and Tapas. He, who walks briskly, also secures rest quickly (at the end of the journey). The patient, who is constantly watchful in the ministrations of medicine, becomes free from his illness soon; so when actions are performed quickly (diligently) and on prescribed lines, the qualities of Rajas and Tamas are quickly destroyed. Just as, when treated with acid, gold becomes free from adulteration and is purified, so also, when actions are performed with faith and attention, Rajas and Tamas get separated and destroyed and the pure Satva comes up. Therefore, 0 Arjuna, remember, that good actions serve the same function in the acquisition of Satva (absolute purity), as places of pilgrimage. Just as, the water in the pilgrimage washes away the external impurities, so (good) actions destroy the internal impurity. Therefore good actions themselves are places of pilgrimage for the purification of the mind. What the finding of water does for a thirsty man in a desert, what the acquisition of the light of the sun would do to the eyes of the blind man, what one would gain if the river itself were to save the drowned, the earth itself were to catch the fallen or death alone were to make the gift of life to the dying, so, 0 Arjuna, action alone is the means of liberating man from action. Even poison administered on medical principles to the man in his last stage can save him,

so O Arjuna, actions performed with discrimination are instrumental in destroying the bond of action.

I will now describe to you in fine the method, by which mind is destroyed by action itself. Even while performing on prescribed lines, the principal actions of the nature of the five Maha Yadnas, he, who does not feel the pride of action is like the man, does not rejoice over his prowess, when he has gone on a pilgrimage on borrowed money; he is like the man, who does not feel the pride that he has conquered a king, when he has merely brought back a captive king single-handed on the written injunction of an emperor. He does not feel the pride that he can swim, when he has crossed the river by the support of another man. For him, there is nothing to boast in the charities given by him on behalf of the king. In this way, abandoning consciousness of being the principal, one must perform all-the actions which have got to be performed on different occasions on prescribed lines, and one must prevent one's mind dwelling on the results of such actions. In the first instance, the desire for results must be abandoned and action should be performed in the same way. as, when on seeing another party's child, what is produced is contentment and not love. In the same way, in which the Pipal tree is watered without the expectation of any fruits therefrom; in the same way, in which the cowherd grazes the cow of the whole village without any desire for milk; he, who performs actions in this discriminating manner obtains the realisation of Self, which is within him. Therefore, My best command to you is to abandon the desire for fruit and to abandon the pride of action and then to perform actions. To him, who has become weary of constant movement in the wheel of life and death and who is planning his liberation therefrom, I would say again and again that he can never go counter to this command of Mine.

When a man is walking in the dark and hits his body against something, if he were to direct his anger against the eyes and were to pierce them with his nails, so if a man were to indulge in futile abhorrence of actions and to abandon them, I would call such an abandonment Tamas. This Tyaga is like the man cutting off his own head because of getting neuralgia. When the road is bad, are you going to walk on your two legs and reach the end of that road, or because that road is bad, are you going to cut off your feet? If before a hungry man, hot food were served and if he could not bear it so hot and kicks the dish away, would he not remain hungry? In this way, remember that only by the proper performance of actions on prescribed lines, the bonds of action are released. This secret is not understood by the deluded man of Tamas temperament and he therefore abandons actions, which have been laid down. 0 Arjuna, like this

Tamas man, don't you submit to the desire for running away from action. Some people realise their condition and also are aware of the actions suitable to it, which are prescribed, but are weary of action, because of difficulties and obstacles in the path. All actions are difficult in the beginning and for this reason, such a man believes action to be a source of exertion; in the same way, as food is found heavy, when it is being carried, the leaves of Neem tree, which are found bitter when being eaten; in the same way, as a man would be afraid of the horns of the cow, before she has been milked, as a man is afraid of thorns in plucking the flowers of Shevanti, as a man would rather not eat because he has to take the trouble of cooking. Sometimes a man begins the performance of actions on prescribed lines, but, just as a hot article has to be dropped down, the moment it is taken in hand, so he is tired of the performance of actions and leaves them undone, and he says, "since I have secured through my great fortune such a beautiful thing as the human body, why should I put it to trouble by the performance of actions in the same way as a sinner ? I do not desire the fruits arising from the performance of actions. Why should I not then enjoy that prosperity, which I possess at present?" In this way, 0 Arjuna, the abandonment of actions, which is dictated through fear that it will cause pain to the body, is called Rajas. It is undoubtedly a Tyaga of Karma and actions, but it does not secure you the fruits of the real Tyaga. When butter has been put upon the fire for being heated, if it were to overflow and fall in the fire, it cannot be regarded as having been put in the sacrificial fire, or if a man were accidentally to drown in the water, it cannot be said that he has taken Jala-samadhi. So, he, who runs away from action through softness for his body, to him, the fruit of Tyaga never reaches. In short, when a man secures the realisation of Self, it is just as the light of the planets is dimmed as soon as the sun is up. So, the obtaining of that liberation, which arises from the disappearance of all action as well as through proper Tyaga cannot be secured by him, who abandons action through ignorance. It is not, therefore, true Tyaga but Rajas.

The seeker, who wants the highest (Satva) renunciation, performs on prescribed lines all actions, which have arisen in ordinary course from his respective condition; he does not keep in his mind pride or consciousness, that he is performing these actions; in the same way he never dreams of the desire of the fruit of such actions. To disobey the mother or to allow sensual feeling to arise in one's mind with regard to her, are both causes of downfall. Therefore, leaving both these ideas behind, one must serve one's mother; because the mouth of the cow has been regarded as impure, must one give up all the rest of the cow? Does anyone throwaway any mango,

because there is no juice either in the tree or in the seed? In the same way, pride of action and desire for the fruit of action are both causes of bond. Therefore, just as a father never feels any kind of desire towards his daughter, so having performed all actions, which are prescribed, he, who desires neither of these two things, never undergoes any kind of trouble. The great fruit in the form of liberation grows on this fine tree in the form of Tyaga. It is this Tyaga, which is supreme in the whole world as Satvika Tyaga. Just as the seeds of trees can be made barren by being scorched, so he finally relinquishes all action through the abandonment of the desire for fruit. On the mere touch of the touchstone, the defects and the colour of iron change altogether, so on abandoning pride of action, as well as desire for the fruit, Rajas and Tamas are both destroyed. With the resultant purity, the light of the knowledge of Self arises, in the same way as in the evening the mirage disappears or the sky becomes dark automatically. Apart from this, with the knowledge of Self, the unreality of the vast expanse of the universe is brought home.

Therefore, whatever good or bad actions arise, in accordance with the channels created by previous actions, becomes in the eyes of the Satvika man pure, in the same way as clouds created in the sky disappear in the sky, and such a man is indifferent to the pleasure or pain arising from such actions. From good acts, he does not rejoice, from evil acts, he does not recoil. Just as, on awakening, there is neither pleasure nor pain with regard to an object witnessed in the dream, so in his mind, there is no distinction, that this is beneficent and this is malevolent. Therefore, 0 Arjuna, that is called Satvika Tyaga through which the feeling of duality, that 'this is action and I am performing it' disappears. 0 Arjuna, when actions are abandoned in this way, then only they leave you. Otherwise in any other way, the more you shun action, the greater is the bond.

Therefore, 0 Arjuna, he, who has got a body and yet is negligent in the performance of actions, is a fool. What would happen to the pot, if it were tired of earth (of which, it is made)? How can the cloth say, that it would have nothing to do with yarn? How can a fire already lighted abandon its heat? How can the lamp say, that it will have nothing to "do with the light? n asafetida acquires a distaste for strong smell, where is it going to get fine scents? If water punishes the quality of water, what will remain of it? In this way, so long as a man moves in the condition of a body, any illusion with regard to the abandonment of actions is futile. One can always wipe out a tilak from the forehead and put another one, but one cannot make or mar the forehead. In this way, it is possible that we can abandon actions, which we have already started, but the action,

which has resulted in the body, how can we either acquire it or abandon it? When the man is asleep, the action of breathing goes on. In other words, even without any effort, the actions proceed automatically. Through the body and in the form of the body, actions are with us and whether alive or dead, there is no getting away from them. There is only one way, therefore, of abandoning actions, and that is, that while performing them, you must never submit to a desire for fruit from them. When the fruits of action are dedicated to God, then through His favour, knowledge is produced, and in the same way, as the fear of a serpent is removed as soon as we are sure that it is only a rope, so through knowledge of Self, action is destroyed at the same time as ignorance. 0 Arjuna, when action has been abandoned in this way, then it is called true Tyaga and I believe him to be a real Karma-Tyagi, who performs actions skillfully by way of Satvika-Tyaga. On the other hand, people stupidly think, that a patient is resting, when he has fainted. He, who is negligent in the performance of action, is only starting other action on the pretext of retirement. In all the three worlds, the real Tyagi is he, who through the abandonment of the fruits of action, has conferred on action itself, the quality of being inaction.

O Arjuna, the fruits of action are of three kinds and they have got to be borne by those, who have not abandoned the desire for these fruits. Though he has given birth to a daughter, when a father says, that "she is not mine" and performs the ceremony of the gift of daughter, then his bond with the daughter is over and his son-in-law is caught in the bond of the girl. Those, who deal in poisonous drugs, sell them at a profit and get through life merrily, but those, who eat them die. In this way, when, action is done with consciousness of action or when you do not think of relinquishing all desire for fruits, the actions are there all the same. Anyone can get the ripe fruits of a tree on the way-side. With such feeling, when a man relinquishes the desire for action, he gets free from the bond of life and death, because this three-fold world is itself the result of actions. Spirit, action and matter, these constitute the world and these are the three qualities of the fruit of action.

Action itself is of three kinds; one is bad, that is unfavourable; one is good that is favourable, and one is mixed. A. sensual man crossing prescribed lines and engaging himself in prohibited action acquires the lower kind of body of worm, 'kit' and earth. This is. called unfavourable fruit of action. 0 Arjuna, when a man estimates his proper duty and performs his actions as prescribed in the Vedas according to his condition, he secures the body of the Devas like Indra, etc. This is the fruit of beneficent action. In combining sweet

and sour, a new peculiar taste is created, or in the practice of Yoga, the Rechaka is itself the cause of Kumbhaka. So, when truth and untruth are joined, both these are effective. When good and bad actions combine equally, the action, which results in mixed fruit, gives a man the body of a man. In this way, in this world, the fruit of action is three-fold and those, who do not abandon the desire for this fruit, are caught in the wheel of life and death. One takes great delight in constantly eating articles, which are pleasing to the tongue, but, just as in the end out of this, a man dies; only so long as the forest has not been reached, can the friendship of thieves be pleasant; and just as the attraction of a prostitute is only up to the moment of union with her, in this way so long as a man is in his body, he may do any kind of actions, but in the end after death, he has to undergo the fruit of these actions. Just as it is not possible to say "no," when a rich creditor demands back the moneys borrowed from him, in this way every living being has to enjoy the fruits of action.

The pollen falls out of the stalk and grows. It gets more stalks and more fall on the ground again and from these, more stalks and from the stalks more pollen arises. Thus the fruit, which arises from the enjoyment of actions, rears more action; from more action comes more fruit and the seed is continued. Just as a man, moving on the road, goes step by step and ultimately completes the road; on whichever post the ferry-boat lies, it has got to move from one post to the other; in the same way, there is no end to action and to the enjoyment of results arising from such action. In this order the fruits and the enjoyment of the fruits go on increasing and he, who does not abandon the desire for fruits, becomes thus entwined in worldly life. The man, who having begun action does not have consciousness of action, remains untouched, in the same way as jasmine flower flies up as soon as it is fully unfolded. If the grain, which has been set aside for seeds, were consumed daily, the work of sowing would necessarily terminate. In this way, through the abandonment of fruits, life and death, which are produced through action, cease. With the assistance of pure truth and watered by the flow of nectar in the form of favour of the Guru, the abjectness of duality is destroyed. After this the three-fold fruit, through which the whole universe is produced, spontaneously disappears and the distinction between the enjoyer and the enjoyed comes to end. 0 Arjuna, he, who accomplishes the Sanyasa of action in this way putting Dnyana at the head, becomes free from the misery of the enjoyment of fruits, and when his inner being goes into the true nature of Self by means of such a Sanyasa, he cannot see action, as separate from himself. The pictures drawn on the wall get mixed up with the earth, of which the wall is made, when the wall falls down.

At dawn, darkness spontaneously disappears. Wherever there is no form, there is no shadow. Where there is no mirror, how can the reflection be seen? Where the sleep has ended, how can the dream be produced and who can call it true or untrue? In this way, by abandoning fruits of action in the first place, ignorance has no leg to stand upon. Who will then give the enjoyment of the fruits and who will take it? With the accomplishment of such a Sanyasa, action -disappears, but so long as ignorance has made a home in the body, so long as through pride of action, the Soul enters into good and bad acts, and so long as the eye notices strongly the distinctions, so long the doer and the thing done (action) are as apart as east and west; just as the sky and the cloud, the sun and the mirage, the earth and the wind, though perpetually connected one with the other, are still different; just as the rock in the water is inside the water of the river, but is very different from the water; just as the moss on the top of the water remains with the water but is very different; just as lampblack is connected with the lamp, but no one can call lampblack, a lamp. Though the moon has got a mark, yet it is not the same as the moon. In this way, there is a difference between the eye and the eye-sight, between the road and the traveller on the road, between the stream and water, between the mirror and the man, who looks into the mirror; so also action is different from the Soul. Yet, 0 Arjuna, owing to ignorance, it appears to be the same, just as the lotus in the lake indicates by being unfolded, that the sun has risen and it gets the pollen inside it enjoyed by the bees, so actions indicated in the Soul arise through different bodies. These causes are five in number and I will now give you their characteristics.

You are probably aware of these five causes, because the Shastras have described them in detail. These have been proclaimed to the world by the trumpet in the form, of explanation, in the school of Sankhya Vedanta, in the capital of the king of the Vedas. In order to secure the fruition of every action, these are the principal and necessary ones. The Soul is in no way the cause of action. In this way, they have been proclaimed in all the four quarters and you must, therefore, always keep them in mind. It would prove very useful to you sometime. Why should you undergo the trouble of hearing these things from some one, when you have secured a jewel, in the form: of knowledge in My person? When the mirror is immediately opposite, why should you say to some one "please describe how I look"? I become the thing, which My devotees desires to see, wherever he desires and by whichever emotion, he is moved. When I see your intense desire to get at this final truth, I shall tell you that everything is different from the Soul. 0 Arjuna, all action is created mutually

through these five means. And these five, which spread out action, are themselves the causes of all actions. The Soul is indifferent to them and is neither the cause nor the effect of actions. Nor is He helping any action. The good and bad actions are brought about through Him, in the same way as night and day are produced in the sky, but the sky is free from them both. Steam is produced from water, and light comes in contact with wind. It therefore rises high and is turned into clouds. But the sky does not know about it. The sailor drives the boat, which has been prepared by the assembling of much wood on the water by force of the wind, but in that place, the water is doing no function. It is merely a witness. If a lump of earth is put on the potter's wheel, which is turned by means of a stick, the quality of the earth, which is in the lump, disappears, and a pot is produced. Here what other cause has assisted the production of the pot except the art of the potter? Just as all activities in this world are carried out by the light of the sun and yet the sun is untouched by them, in this way the five causes, which arise from five motives, build up the root of all the creepers, in the form of action and the Soul is indifferent to them. I will describe to you in detail the five causes, which you must appraise distinctly, as a jeweller does with pearls.

Listen to the five causes, which lead to action. The body is the first cause. This is the reason, why it is called Adhishthana, because in it, abides the enjoyer with the object of enjoyment. The body is called Adhishthana, since man has no other place to enjoy happiness and misery, which are produced by contact with Prakriti, working night and day through the ten hands in the form of senses. This body is the abode of the twenty-four elements and therefore decides the factors leading to bondage and liberation. In short, it is the principal house for awakening, dreaming and Sushupti. Adhishthana is a proper name, therefore, for the body. Now the second cause of action is the do-er. This is the reflection of the Soul (Self), and it is called Jiva (self). Just as, after the rains from the sky little pools collect on the earth and the sky is reflected into these pools and the pools appear like the sky; just as, a king feels that he has become a beggar in his dream, where he has forgotten his sovereignty on account of his sleep, so the self, forgetting its real nature identifies itself with the body, in the belief that it is the body. Wherever the real nature of the Soul is forgotten, there He is known by the name of Jiva. This Jiva has through an illusion promised the body that all the actions, which are done by the body. are being done by it. Jiva is therefore called the do-er. Then

though the sight is one, still divided by the hair of the eye-lashes, it often appears different, like the different hair of a "Chawri." Just as a single lamp in the house, when looked at through the ventilator appears as many; just as the same man, when trying to indicate love, heroism, tragedy and other nine sentiments, appears to be nine-fold, so the single knowledge or consciousness emanating through different senses like the eyes, etc., come out differently. All these different senses are the third cause of action. When the different streams coming from the east and the west join the rivers, their water becomes one; in the same way as the energy, which is in breath, appears different in different limbs. When it comes out through the tongue, we call it speech; when it comes out through the hand, we call it muscular activity; when it comes out through feet, we call it motion; when it comes out in the form of urine and foetus, it is called purification (Kshalan). From the navel to the heart, it increases and is then called Prana. The breath, which goes higher than that, has a manifestation of the same energy, which is called Udana. The same energy, when it appears from the anus is called Apana. When it spreads throughout the body it is called Vyana. Just as juicy food, which has been eaten, spreads throughout the body in all the joints, so this energy, which causes actions, itself is called Samana or the breath abiding in the navel. Yawning, sneezing, belching and other manifestations of wind are the activities of smaller Prana, which are called Upaprana. In this way, 0 Arjuna, all these activities are from one wind only. But they acquire different names according to their manifestation. In this way, the energy of wind is separate according to its functions. This you must remember as the fourth cause of action. When in winter the moon rises and even there, when it is the full moon day; when it is spring and there is a garden and there is the object of love and pleasure; when the lotus is in full bloom, the pollen is borne by mild breeze from it; or when there is poetry in one's speech and in that poetry, there is the sentiment and in that sentiment, there is the realisation of the Soul; so, when at the base, there is keen intelligence rich in wisdom (Dnyana) and when the senses obey completely such intelligence, and when the respective presiding forces in each sense are also in harmony with each sense, then the ten gods such as the sun, etc., who are the ten presiding deities in the ten senses such as the eye, etc. act in common concert and harmony. Collectively acting these ten constitute the fifth and final cause of action. 0 Arjuna, have you understood? I have mentioned here the five causes of action in order that they should be grasped by you. Now, I will tell you the five motives, by means of which these five-fold actions are produced.

When the spring arrives, the trees on account of the spring get new blossoms. From the blossoms come the flowers and from the flowers, the fruits are produced. In the same way, in the rainy season in the first instance the clouds are seen. From the clouds comes the rain, and from the fall of rain corn is produced. In the same way, in the east is seen the dawn and then the rays of the sun. Then the sun reaches the meridian. 0 Arjuna, parallel to this, you must realise that the mind is the cause of the idea of action. From such an idea. is lighted the lamp in the fire of speech. By the light of speech, the path of action is seen clearly and then a man proceeds on the activity of the action. Body and other senses become the cause of action. Just as everything in iron is manipulated from iron itself; just as cloth is made from yarn; just as diamond can only cut diamond; in this way, the physical tendencies are the cause of physical actions but the mind itself is the cause of all the action, affecting mind, speech and body. A doubt may arise, viz., how can acts, affecting the body, become their own causes. Just as the cause of the light of the sun is the sun itself; just as the stalk of the sugar-cane is itself the means of the growth of sugar-cane; just as speech, i.e., Saraswati, is the means of prayer to the Goddess Saraswati; or just as the description of the greatness of Vedas could only be found in the Vedas themselves; in the same way, it is well-known that for action there is the body, and it is also established that it is the means of action. The moment causes in the form of the body, etc., join with the means in the form of the body, action is produced. Such an action is called benevolent action, 0 Arjuna, if it is performed on lines laid down in the Shastras and its means are also called just. If the water of the rains falls on a rice field, it is no doubt absorbed by the ground, but it yields excellent fruit. If a man starts out to reach Dwaraka, undoubtedly he exerts himself in walking, but not one step of his is wasted. In this way, by the union of causes and means, whatever action arises naturally, is called benevolent action, if it is within the limits laid down in the Shastras. If the milk in a vessel overflows of itself, it cannot be said that it has turned to good account. In this way, all action, which is against the Shastras, should be regarded as useless. If this were not so, how is it that we cannot say that wealth, which is stolen, has been given in charity! 0 Arjuna, which Mantra is outside the 52 phonetics, which man can avoid speaking one and all of these phonetics, but, so long as the device of the Mantra is not properly understood, the speech does not realise the fruit of the incantation of Mantras. In the same way, by the union of causes and means, any irregular act, which is not in

accordance with the Shastras, is also called action, but you must remember, that it is unjust and it leads to sin.

In this way, there are five causes and of these five causes, there are five means. Now let us examine, whether the Soul is one of the causes of action. Just as, the sun, without being itself the object of action produces impressions of the five senses, in the same way, the Soul without being action itself, gives light to actions. 0 Arjuna, just as the looker-on is neither the mirror nor the impression in the mirror, but he exposes them both; just as, the sun is neither night nor day, yet he brings out the contrast between the night and day; so the Soul is neither action nor the do-er, but is only throwing them both into relief. But through the illusion of egotism, and the belief that' I am the body,' when a man's intelligence also works on this line, it is really mid-night for him, so far as the realisation of the Self is concerned. He, who identifies life, (Chaitanya) Brahman and God with the body itself, does not doubt that the Soul performs actions. He goes on even to think that he is the body and the body is the cause of action! He never welcomes the doctrine relating to his. real Self, in which it is laid down that the Soul, being beyond all action, is merely witness of all actions. Therefore, he believes Me and the Universal Soul to be no bigger than his own body, just as the owl closes its eye during the day and regards the night as the day (because he will not see). He, who has never seen the real sun in the sky, thinks the impression of the sky in a mud pool is the sun itself. As soon as there is water collected in the mud pool, he thinks that the sun has risen. As soon as that water moves by means of the breeze, he thinks that the sun is shaking, and when the water dries. up, he thinks that the sun has been destroyed. So long as the man. who is asleep, is not awakened, the dream appears real to him. What wonder if he, who does not know, that this is a piece of rope, fears it as a serpent? To the man, who has jaundice in his eyes, the colour of the moon appears yellow. If the deer will not be misled by the mirage, who will be misled? In this way, such a man does not allow even the echo of the sound of the name of the Shastra or the name of the Guru to reach him, because he lives in ignorance. When the clouds are moving, the folks accuse the moon of movement. In this way, believing that the body is the Soul, he assigns the functions of the body on the Soul and then, through this shortsighted understanding, he is firmly held by means of the powerful chain of action in the prison of the body. The poor parrot sitting on the rod thinks. through an illusion, that he is tied up, though his feet are free to go out. In this way, the man, who assigns the actions performed by

the body to the pure form of his Soul, continues to be caught in action itself for endless time.

Now I will describe to you, how to recognise the man, who though performing action, is not bound, in the same way, as the great fire may be in the sea, but the sea cannot touch it. He performs actions in a detached manner. In contemplating on the true characteristics of the Liberator, a man himself reaches liberation. In observing things by the light of the lamp, one's own things appear to him. In cleaning the mirror, one's own form becomes visible to him. When salt is put into the water, it is dissolved. On watching the reflection in the mirror, one's own form becomes much more obvious to him. In this way in dwelling on the life of the sages, a man recovers the reality of his own Self, even though it may have been lost. Therefore, you must always continue to talk about the sages and to listen to their merits. As clear pointers to liberation, think of the characteristics of the sage, who is beyond action and who is liberated, who, though he is performing actions, is not overcome by the feeling of happiness or misery and whose eyes are not blinded by the thin films covering the human eyes. 0 Arjuna, such a man has spontaneously awakened at the sight of his true Self from the sleep of ignorance and from the dream in the form of the world. He, who was enjoying for long ages the sleep of ignorance and who was experiencing for many years the dream in the form of the universe, is awakened through the prowess of the great doctrine' Tat-twam-asi,' and through the favour of the Guru, not only by putting a hand on his head but by being shaken bodily. As soon as the moon rises, the mirage is of itself destroyed. When childhood is finished, no one is afraid of the bogey. When wood has been burnt, it does not come before the eyes. So, 0 Arjuna, such a man has lost the consciousness of 'I and Mine.' Then, just as the sun in order to get a sight of the darkness, might attempt to enter into a crevice, but he does not succeed in seeing darkness; so he, who has come to the firm belief that he is Self, finds everything, to be in the form of Self, apart from the distinction of the seer and seen. When fire touches a particular article, that article becomes fire itself and after that there is no distinction between the burner and the burnt; so, when thinking that actions were apart, the charge put on the Self of being the do-er is removed, whatever remains behind is the true condition of Self and the superior being, who exists in this condition of Self, can only believe that the body is something very different. The gulf-streams at the time of the universal destruction do not allow any other streams to remain in existence, so, 0 Arjuna, after one has identified oneself with the infinite form of Brahman,

such a consciousness of being Brahman cannot be touched by the body. Can the sun be got hold of by means of the shadow or the reflection of the sun? Once butter has been taken out of whey, by putting it again back into whey, can it be mixed up? After the fire has been prepared by burning the wood, though it is put into a wooden box, can it remain concealed there? After the sun has come out from the womb of the night, can the night survive? In this way, how can he, for whom the knowledge and the knower have both disappeared, have a feeling, that he is the body or that the body is the Soul? Wherever space (Akasha) goes, there is space. Hence it is by its very nature all-pervading. In this way, whatever acts such a sage performs are in the form of Self. By which action, can he then acquire the quality of being a do-er? Just as there is no place for the sky to exist except the sky, just as there is no current in the sea (which absorbs all currents), just as the polestar does not move, such is the condition of the sage. In this way, he, who has by means of knowledge of Self abandoned the consciousness of being the per-former of actions, also continues to perform action, till he has a body. Though the breeze has ceased, the movement in the tree is still continuing. Even if camphor is taken away, yet a certain amount of scent survives in the basket. Though the music is finished, yet the joy in the mind arising from hearing that music survives. Even after water has dried up, the moisture on the ground continues. Even after sunset, the twilight in the sky in the western direction is seen. Even after piercing the mark, the arrow goes further, until its motion is finished. Even after the potter has prepared the utensil, the wheel goes round through the previously acquired momentum. In this way, 0 Arjuna, after the consciousness of the body is destroyed, the action, by which the body is produced, continues to make the body act. Such an action is not dependent on desire. Even without wishing them, dreams arise, and trees grow in the desert, even without being sown, and even without any plan, in Gandharv-Nagar (clouds), ideal forms continue to grow in the sky. In this way, without the will of the Soul, action is spontaneously created for such a sage, through the five causes like the body, etc .. which have been already enumerated. Pursuing the impressions of the previous birth, these five causes and their respective means bring about many actions, regardless of the fact whether the whole world may be destroyed by such actions or new worlds created. The sun though responsible knows not, when the lotus blooms and when it dies. Is the sky aware that the lightning from the sky falls on the ground and tears up everything before it, or that the rain from the sky falls on the ground and makes the ground wet? In this way, he, who has

gone beyond the body, though he lives in the body, he knows nothing; just as a man, who has awakened from the dream, cannot see the dream. He knows nothing in spite of the fact that on account of the actions arising from the body, the universe may be born or destroyed. But he, who looks with human eyes, believes that he is performing actions. Does not the fox believe that the framework erected out of grass in one corner of the field is the real creeper of the field? The public have got to be careful, whether a lunatic has got clothes or whether he is naked (the lunatic himself does not care). The wants of a man, who is fighting on the field, must be supplied by other men. (He does not think of it himself). When a great Sati burns herself, to other people she appears to be engrossed in the act of bathing etc., but she herself is unconscious of her own body or of the existence of people all round. She is absorbed in the true form of her husband. In this way, the seer, who is lost with the objects seen by means of his having obtained the realisation of Self, does not know, what acts the collection of his senses are performing. People, standing on the shores of an ocean, think that the larger waves are swallowing the smaller waves, but from the point of view of the water, which wave can be said to have destroyed which wave? There is no wave destroying any other wave. In this way, for him, who has identified himself with the true form of Self, no other objects remain, which he can abandon or destroy. When a gold idol by means of a gold tissue destroys the demon also made of gold, this activity appears very real in the eyes of the faithful devotee, but looked at from the point of view of the gold, the goddess, the weapon and the demon are all made of gold. In the picture drawn on the wall may be shown a lake and the receptacle of sacrificial fire. But a piece of cloth brought in contact with them is neither wetted nor burnt. In this way, for him, who has acquired Dnyana, the activities of his body pursue previous actions, but without knowing this mystery, stupid people believe him to be active. He is certainly not the do-er, in spite of the fact that by his actions, the three worlds may be destroyed. Is it possible that the sun can create darkness and ask it to go away? In this way, in the eyes of the mar., who has acquired Dnyana, there is no object, which he can hurt. In him, the feeling of duality has disappeared and to him, the whole universe appears to be his own form. In his intelligence, there is no distinction between sin (Papa) and merit (Punya). Just as, an ordinary stream, the moment it joins the river Ganges, loses its impurity, in the same way, 0 Arjuna, you will find, that fire cannot burn fire nor can a weapon hurt itself; which object can

touch the intelligence of the man, who believes that action is outside his own form? He has become the trinity of cause, do-er and effect. He is not bound by the actions done by his body, because the mind, believing itself to be the do-er, leads the mind in the form of the five elements and by means of the ten senses (Indriyas), and accomplishes various effects, some of them just and some of them unjust. In a moment, big mansions in the form of actions are built, but it must be known that the Soul does not help in this great activity. He does not initiate thought, but is merely the witness and His true nature is Dnyana. How can he then give orders to the inclinations, from which activities arise? Nor does he feel the fatigue of action. The fatigue is simply a (physical) quality. He, who has become the pure form of Self, is never caught in the prison in the form of actions. I will now make clear to you how the trinity in the form of the picture, the painter and the act of painting exists, where in spite of actions done according to nature on the cloth of ignorance, the picture of duality is drawn.

The trinity of the knower, the object of knowledge and knowledge, is at the root of the universe and it is only through this that the beginning of action arises. 0 Arjuna, I am now telling the different forms of this very trinity. The rays in the form of the five senses, from the orb of the sun in the form of Jiva, fall on the bud of the lotus, in the form of object of enjoyment and unfold it. To illustrate in another way, it would be like the king in the form of Jiva mounted on the horse without reins, in the form of the body, having in his hand rapiers in the form of the senses (Indriyas), overruns the country, in the form of object of enjoyment. In short, the possessor of the knowledge, Jiva, secures action through the senses and gives an alternation of happiness and misery, and gets lost in deep sleep; this Jiva is called knower (Dnyata) and what is being described here so far is called Dnyana. Arising out of the womb of deep ignorance, this knowledge (Dnyana) moves on its own way. Whatever object of senses is seen or apprehended, knowledge is born in the knower. This knowledge is between the knower and the object of knowledge. After the object of knowledge has been secured, its velocity stops and it gives a name to all objects. This is the fundamental process of common knowledge. Listen now to the characteristics of the object of knowledge. The object of knowledge is five-fold, namely, sound, touch, form, taste and smell. The same object can be realised in different ways through all the five senses. Thus it can be known to the ear through sound, to the tongue through taste, to the eyes through colour, to the nose through smell and to the skin through touch. The object of knowledge is

one, but its knowledge is of different kinds and is therefore- five-fold. The stream of the river ends, after it reaches the ocean. After reaching the destination, walking comes to an end, and after the crops have been collected, the increase of corn stops. 0 Arjuna, that object of enjoyment, in which the end of knowledge arises, while running in the path of the senses (Indriya), is called Dneya. I have thus told you, 0 Arjuna, the characteristics of the knower, the knowledge and the object of the knowledge. Through this trinity, the beginning of all actions arises, because the object of knowledge, which is five-fold in the form of object of enjoyment such as sound, etc., is usually either pleasant or unpleasant. When knowledge indicates to the knower the objects of knowledge, then alone the knower is ready either to accept it or to reject it; in the same way, as the duck at the sight of the fish, the poor man at the sight of wealth, or the sensual man at the sight of a woman are actuated to seek these objects; just as water runs down on the lower level, the bee runs after the smell of flower, or the calf, when released in the evening, runs towards the cow; just as having heard the description of Urvashi, who resides in heaven, people arrange the ladders in the form of sacrifice to reach the sky. Though the bird is flying in the high heavens, yet at the sight of his mate, he immediately comes down. Hearing thunder, the peacock flies towards the sky. In this way, when he has seen the object of knowledge in the form of objects of enjoyment, he goes towards it. In this world, the beginning of all action therefore is three-fold,-the knowledge, the object of knowledge and the knower. In this matter, if the thing about which the knowledge arises, is pleasant to the knower, then he cannot bear a moment's delay in its enjoyment. If the object is unpleasant then he thinks that the delay of even a moment in abandoning it is as long as an era. At the sight of an emerald necklace, joy is produced and at the sight of a serpent, fear is produced immediately. In this way,. at the sight of pleasant or unpleasant things, the condition of the knower changes and the action in the form of accepting it or rejecting it arises. A boxer meeting a boxer, even if he is the royal commander of an army, would immediately get down and go on foot. In this way, the knower is devoted to objects of enjoyment and therefore becomes the do-er. Taking the burden of action on his head, he is very much like one accepting trouble for preparing food instead of sitting down comfortably on food, which is ready. It would be like the bee taking the trouble to prepare a whole garden, instead of straightway enjoying the pollen of the flowers. It would be like the touchstone deprecating its own

greatness, wanting to become the metal. Like gods, instead of sitting quiet in their temples, becoming anxious for building bigger temples, the knower in this way through his desire for objects of enjoyment, which are objects of knowledge, starts the activity through the senses and becomes active. Being the knower, he becomes active in this way and makes knowledge the means, and therefore the object of knowledge becomes the action. The very nature of knowledge in this way is altered. Just as, when night comes, the lustre of the eyes becomes less, when misfortune comes the luxuries of the rich give way, and after the full moon day, the moon changes, so when the knower becomes conscious of the activities of the senses, his condition becomes like this. The fourfold tendencies of the heart are intelligence, mind, vitality and egotism. The five-fold outward senses are skin, ears, eyes, tongue and nose. Whenever the Jiva decides to do something led by the tendencies of the heart, he feels that he is going to acquire happiness, through that particular action. He, therefore, awakens the ten outside senses (Indriyas) in the form of eyes, etc., and makes them active. So long as he does not finish the activity, he strains the senses. In the same way, when he feels that a particular action is not going to secure him happiness, he uses all the ten senses in abandoning action. Just as a king is active to send his servants night and day for collecting revenue, in this way such a man is active day and night in order to overcome unhappiness.

The moment the knower utilises the senses in order to accept or reject action, he acquires the name of a do-er. He uses all the senses in the performance of action in the same way as a farmer uses a plough. Therefore, it is called the means of instrument of action. Whatever is brought about by the activities, which are thus performed is called Naimittika Karma; in the same way as ornaments are encompassed by the intelligence of the goldsmith, and the moonlight is surrounded by the rays of the moon, the light of the sun is enveloped by the lustre of the sun, the juice of the sugar-cane is full of sweetness and the sky has plenty of room; so, 0 Arjuna, there is no doubt that whatever is brought about by such activities is called action. I have told you in this way the three characteristics of the do-er, action and the means of action. The beginning of action arises from the three, namely, knower, the knowledge and the object of knowledge. In this way the trinity of do-er, means of action and knowledge is the seed of action. In fire, there is always smoke; in the seed, the tree is concealed; in the mind desire is always present, and gold is concealed in the gold mine. 0 Arjuna, the truth is,

therefore, this, that as soon as Jiva feels consciousness of action, viz., " that this is my obligation" and" I am doing it," all activities arise. The Soul is away from all these activities. Therefore, 0 Arjuna, I have told you over and over again that the Soul is never touched by action.

But whatever I have told you in respect of the trinity of the knowledge, action and the do-er, that also pursuing the three-fold nature becomes different. Therefore, do not trust even these three, viz., knowledge, action and do-er, because even in them the qualities of Rajas and Tamas create a bond. Only Satva is the source of liberation. I am now telling you in a form, which you will understand, the mystery of the Satvika Guna, which has been discussed such a lot in the Sankhya Shastras. It is the milky ocean of thought. It is the means which unfolds the lotus in the form of knowledge of Self. It is the king of scriptures, with eyes of knowledge. It is the sun, which shows differently, things, which are related to each other such as Prakriti and Purusha, day and night. The Sankhya Shastra describes the final doctrine, which is the end of the twenty-four doctrines of endless illusion. Such is the description of the three Gunas, of which the Sankhya Shastra sings the praises, that they have impressed all visible articles by their three-fold mark through their powers. From Brahma (the creator god) to the lowest worm, these three Gunas have created a three-fold distinction. In the first place, I will describe to you that knowledge, by means of which this entire universe has been caught into these three Gunas, because only after the sight has become clear, can the true form of anything be distinguished. In this way, only by acquiring the pure knowledge, the true nature of all things can be understood.

O Arjuna, that is true Dnyana, in which at its very inception, the object of knowledge with the knower together are absorbed. Just as, sun cannot see darkness, nor can the ocean even know the rivers, nor can we catch our own shadow, so true knowledge sees no distinction from the Lord Shiva to the mere blade of grass in all beings. With this knowledge in trying to see the objects of knowledge, the trinity of the knower, knowledge, and the object of knowledge is destroyed, in the same way as pictures on the wall, when we try to separate them from the wall or when we try to wash the wall. To the knower, it is not necessary to take gold out after breaking the ornaments in order to test gold. Nor can the currents of water be separated. That Dnyana, by which there is no distinction between all visible objects, is called Satvika Dnyana. Just as in a mirror, the looker-on can see his own reflection, so the man possessed

of such knowledge, in trying to catch the object of knowledge, sees in everything his own form. This Satvika Dnyana is the temple of the wealth of liberation. I will now tell you the characteristics of Rajasika Dnyana.

O Arjuna, that knowledge, which relies on distinction between all beings, is called Rajasika Dnyana. This is the source of the impropriety of multiplicity in living beings. It is this, which misleads the knower. Just as, sleep conceals the real condition and brings forth the difficult condition of dreamland, so this knowledge ensnares the Jiva into three-fold condition of awakening, dream and Sushupti, by spreading on all sides of the temple of the knowledge of Self, the smoke in the form of illusion. Just as, a small child can only distinguish the form without being able to tell the metal in ornaments, so with such Dnyana, what is known is merely the name and the form. The oneness is not realised. An ignorant man, seeing a water pot, would not recognise the original earth. On seeing the lamp, just as a man forgets that it is part of fire, or a stupid man on seeing a thing called cloth cannot afterwards recognise the yarn, or, if on being shown pictures on a screen, he forgets that there is a screen, so in this (inferior) Dnyana, all beings are regarded as separate and thus the feeling of oneness is destroyed. According to the separate form of the wood, the fire also shows in separate form. On account of the variety of flowers, the scent is also realised as different. When the light of the moon falls on water, the moon appears to be broken. In this way, in different articles on account of their outward appearances, etc., things seem to be big, and small. Whatever leads to the belief of such distinctions being real, is Rajasika Dnyana. Further, bear in mind the characteristics of Tamasika Dnyana, which I will now tell you, which is very much like the need of having to shout at travellers, in order that they may not enter into the houses of low caste people living at the outskirts of the village. That Dnyana, which enters into life without wearing the clothes prescribed by custom and which is, therefore, naked and from which the Sruti has, therefore, turned away, is Tamasa. The Dnyana, which the other Shastras have condemned and have driven away towards the mountain of foreign religion, that is the Dnyana which moves about in an intoxicated condition after contact with the Brahma-Rakshasa (the great demon). That is the Dnyana, which realises no obstacles from any relationship. That is the Dnyana, which believes in no prohibitions. With this Dnyana, it is the same as with dogs, let loose in a deserted village, who will only leave such things as they cannot hold in their mouth or which will burn their mouth, but who will accept everything else. A rat can steal things

made of gold, but would not know the distinction between a good ornament and a bad one. When a man eats meat, he does not wait to see whether it is the meat of a black animal or a white animal. When there is a forest fire in the prairies, it knows no limits. The fly will sit on a body without considering, whether it is alive or dead. A crow does not know whether food, which is lying, has been vomited or newly served, whether it is fresh or decomposed. In the same way, that Dnyana, which when acting with regard to objects of enjoyment does not know, how to abandon that, which is prohibited and to carry out that, which is prescribed, but proceeds to enjoy what comes within his sight, is Tamasika. Dominated by this, if it is a woman, he hands her over to his senses. If it is wealth, he pockets it; he, who does not know whether it is the pure water of a holy place (Teertha), or it is impure water, but only sees whether his thirst can be quenched. This is the Dnyana, in which there is no distinction, as to whether it is eatable or non-eatable, whether it is creditable or discreditable. That is regarded as acceptable, which is pleasant to the tongue. In this Dnyana, a man is anxious to make the friendship of anybody, on the supposition that the entire female sex is an object of enjoyment. In this Dnyana, a man accepts as his relations only those, who are useful to him and not those, with whom he is actually related. In this Dnyana, a man believes that the entire wealth of the universe is his own, in the same way, as all things are subject to death and to fire, everything is but fuel. With such a Dnyana, a man believes that the whole world is merely a place, where is to enjoy himself. He seeks no activities, he has no ambitions except to support his body. Just as water falling from the sky must meet the ocean, so all his activities are merely in order to fill his stomach. With such a Dnyana, a man is completely ignorant that action in accordance with Shastras leads to Swarga, and the performance of prohibited action causes confinement to Naraka. This Dnyana has not gone farther than the belief, that his little physical body is his Soul and God is merely a stone image! Such a man says that the moment the body falls, his Soul with all his actions is destroyed. How can the Soul then survive in order to enjoy the fruits of action? Or, he argues that if it is God, who witnesses the actions of men and who, therefore, causes them to undergo these fruits of actions, why not sell the image of God away, so as to be done with this trouble altogether. He further questions that if men are to believe that the principal deity in the village gives punishment for bad actions, then how can they tell if the stone, of which the image has been made be innocuous ? In

this way, if he occasionally believes that there is God, but thinks that it is merely a stone image, he identifies his Soul with the body. To him, all distinction between bad action and meritorious action is chimerical. Fire consumers everything, that comes in front of it once it is lighted. A man under the influence of Tamasika Dnyana thinks, that he is doing good to himself in enjoying everything, that comes to his hand. It is his conviction, that whatever things are visible to the human eye and whatever objects give delight to the senses, are good and true and they are beneficial. In short, 0 Arjuna, just as the clouds of smoke spread out in the sky uselessly, so the intelligence of such a man increases to no purpose. The stuff inside the reed, from which a pen has been made, may be dry or wet, but it serves nobody, even when it increases. The seedlings of sugar cane, impotent men and the growth of prickly pears are useless to everybody. Such knowledge is useless like the activity of a child's mind, or the wealth, which has been got by theft by thieves and cannot be used or like the breast hanging on the neck of the goat. Whatever Dnyana is in this way useless and harmful, is called Tamasika Dnyana. It has been called Dnyana in the same sense, as one would speak, when describing the eye of somebody who is blind from birth, saying, "Look at his big eyes," or as one speaks to a deaf man, saying "Look how sharp his ears are," or as one sometimes gives the appellation of " drink" to a thing, which ought not to be drunk and which is impure. In this way, the word" Dnyana " is merely an adjective of "Tamasika Dnyana." Is it necessary for me to describe it further?

Through these different Gunas, the activity of the do-er is lighted up. In the same way, as the stream divides itself into three parts, so on account of the three-fold condition of Dnyana, action is also three-fold. Now listen to the characteristics of Satvika action. It is that action, which is done according to one's condition, in the same way as a devoted wife would embrace her dear husband. Like the application of sandal on a dark body and like besmearing the eyes of a woman, consistent performance of duty becomes an ornament. To the daily actions performed in this way are added casual actions, which give the same effect, as if gold were to acquire a delicious scent. A mother is never tired, even if she has to protect her child by means of her body, of her love and possessions. In this way, the man, who has Satvika Guna, performs all actions after giving up the desire for the fruits, and he dedicates them to Brahman. A devoted wife, when her dear husband is dining, does not for a moment feel anxious as to whether any food will survive

for herself. When there are saintly guests in the house, if time is devoted in looking after them and some domestic things remain unattended to, a man is neither sorry nor angry. Nor is he overjoyed that he had done everything. Whatever happens, he, who is not shaken by it, can be said to do Satvika Karma.

Rajasika Karma (of the second quality) is as follows. A fool does not even talk with his parents, who are living in the house, but offers a warm welcome to strangers. He does not sprinkle even a drop of water from a distance on a Tulsi plant, but a vine creeper, he waters by milk. In the same way, though he is awake and sitting, he does not get up to do the necessary usual and casual actions, but in performing actions leading to the satisfaction of desire, even if he loses his life, he does not think anything of it. Just as one does not hesitate to put any amount of money in a trade, in which the money will increase by 50 or 100 per cent.; just as a farmer is not worried about throwing seeds on the ground, because he knows that for every seed, he will get so much more, and on getting a touchstone, just as, a man sells gold itself in order to buy more iron in order to turn it into gold, so holding on to the desire for fruits, such a man performs actions, leading to the satisfaction of his desire, and yet he wants more. He distributes the gift of action all round by praising by his own mouth things, which he has done. Having his head turned, by what he has done, he loses his regard for his father and for his Guru like black fever, which takes no account of any medicine. Such a man performs many actions with considerable pride and with an eye to the fruits. But just as the heroism of an actor only enables him to eke out a living, while the man with Rajasa is doing good many things very plainfully, he gets in return nothing serious. A rat will cut through a whole mountain in order to retrieve only one grain of corn and a frog will churn the whole ocean in order to acquire a little bit of 'sheval.' A snake-charmer carries the burden of serpents, though for doing that, he receives nothing except some charity. Such futile activity is therefore dear to these (Rajasa) men. There is a kind of ant, who will dig the whole earth right to the bottom in order to secure a tiny particle of food. So such a man is very active, in order to secure physical happiness. All these acts aiming at the fulfillment of desire, which involve such painful effort, are called Rajas Karma.

Now listen to the characteristics of Tamasa Karma (the most inferior action). Tamasa Karma is verily the black storehouse of slander. It is through this that evil prospers in the world. By doing this, no benefit can be attained, just as making lines on the water cannot produce a drawing. By

churning pure ghee, no butter is secured. By blowing on ashes, only ashes arise. By squeezing sand in an oil mill, neither oil nor cake is produced. By winnowing chaff, by throwing arrows into the sky and by making noose in order to catch the wind, no result is secured. In this way a Tamasa action leads to nothing. In spite of spending a valuable thing and possession like the human body, such an action only creates misery. In order to take out a lotus, if one were to throw a thorn, it only destroys the lotus and gives pain to the hands. Just as, a butterfly, being jealous of the light, rushes at it and while it is being destroyed itself, it also blows out the lamp, so by Tamasa action, everything that one has got is irretrievably lost. The body is put to a lot of pain and somebody else is also hurt. A fly, if it enters the stomach of a human being, not only dies itself, but causes the man to vomit and weakens him. The Tamasa action is, therefore, in every respect full of injury. That is called Tamasa action, which is performed with pride, after the rejection of all ideas of discrimination, as to whether one has got the power to do a thing, whether one's effort will be big enough to achieve it and what the consequences of such action will be. Fire destroys, in the first instance, the tree from which it is produced. If the ocean were to leave its boundaries and advance further, it would envelop all things, without any regard as to whether they are small or big. In this way the Tamasa man regards proper and improper as the same. He makes no distinction between one's duties and somebody else's duties.

O Arjuna, on account of the three-fold nature of the Gunas, the action has become three-fold. These I have explained to you with examples. Now the Jiva, who is doing action, through pride **of** action also becomes three-fold by contact with Guna. This condition is four-fold on account of the four Ashramas (stages). On account of the three-fold nature of action, the performer of actions receives three conditions. Out of these three conditions, I will tell you in the first instance that, which relates to the Satvika condition. In the Malay mountain, the branches of sandalwood tree desire no fruit. but go on increasing straight. Though the betel plant (Pan) bears no fruit, yet it is very useful. In this way, he, who without .any desire for fruits goes on performing his daily and casual actions, must not be regarded by you as devoid of fruits, because every action must bear some fruit. But, that, which is in the form of fruit itself cannot bear further fruit. The Satvika performer of actions proceeds with dignity, in the same way, as collections of cloud in the rainy season pour down big rain without any thunder. He does not allow pride of action to touch him. He lights up by the lamp of Shastra, discrimination as to what is proper and improper,

keeps his body pure and without ever going beyond the proper limit of time, does his duty and dedicates it to God. His senses and inclinations are all united and his heart is never set on the result. In his feet, he wears the chains of restraint. He is always alert in his mind in order to preserve such a difficult principle and he has the highest description of courage. In order to reach the true realisation of the Soul, he is doing actions and yet he is indifferent to physical happiness. He abandons idleness and sleep and of hunger he has no consciousness, and as his physical happiness becomes less and less, his condition is like gold, which, as it becomes more and more purified, becomes less in weight but greater in purity. So though his body becomes weak, still in his proper duties, he has additional enthusiasm in different ways. Where there is a real devotion, no account is taken of life itself. Does a true woman feel sad, when she is rushing into the burning fire? In this way, how can he, who has a keen desire in his heart for such a desirable thing as the realisation of Self, feel sad, when his body undergoes pain? In this way, after annihilating the desire of objects of senses, as his consciousness of body becomes less and less, his joy in performing action becomes more and more .. In performing actions in this way, sometimes the action remains incomplete. Yet he is not sorry. This is in the same way, as when a cart loses its balance on the hill top and falls in the valley and is torn to pieces, yet the cart itself does not feel sad. What he has begun, he may complete, but desires no credit for it. Whoever possesses these characteristics in performing his duties, is really to be called a Satvika performer. *The* Rajasa man is verily the favoured custodian of all pride in the world. In a village, the dung heap (Ukarda) is the place, at which all filthy things are collected. All unlucky things assemble in the burning ground; so the man of Rajasa action is the centre of all desires in this world. He is active in that, through which he can secure the desired fruit. Without spending even a pie of the capital, which he has accumulated, he loses his very life for it. The miser is constantly thinking of his accumulated wealth and is also an adept in depriving other people, of what they have got. The crane is anxious to catch the fish. The Bor tree tears your clothes by means of its thorns, if you went near it and scratches your body, and when you taste the fruits, they are also sour like tamarind. In this way, the Rajasa man gives pain to every one by means of his body, by means of his speech and by his thoughts and in trying to secure his own welfare, is indifferent to what happens to other people. What he begins, he does not keep up, yet he constantly harbours desire for the fruits of such an action. Inside the Dhatura

fruit, is the poisonous seed and outside there are thorns. In this way the Rajasa man is poor both inside and outside in the matter of purity. Arjuna, when he secures the fruits of what he has done, he is over-joyed and regards all people in the world as insignificant. When, what he has begun does not come off, he hates that action through his sorrow. He is called the man of Rajasa action. whose behaviour is like this.

Now I will tell you the characteristics of the Tamasa performer. who is a mine of evil deeds. Fire does not know, that all articles coming towards it get burnt. A weapon does not know that by its sharp edge, somebody can get killed and black poison is not aware of the manner, in which somebody is destroyed through it. In this way, 0 Arjuna, a man, who does Tamasa action, is he, who is ready to do such things, by which himself and somebody else are destroyed. When there is a wind-storm, the wind blows everywhere. In this way, such a man sets his heart on evil deeds, which would destroy himself and others. He is careless and has no forethought as to results. His deeds are unbalanced. Like the vermin, who sticks to the neck of the bullock, and sucks blood, such a man seeks to protect his life, by the enjoyment of senses. His actions are irregular and unexpected, in the same way, as it does not take long for a small child to cry. Drifting in accordance with his nature. he has no, idea of what he should do and he should not do, and just as the village dung heap (Ukarada) is full of muck, in the pride of his own bad actions, such a man does not even bow to God. In his vanity, even the mountain is conceived by him as a little dust speck; his mind is crafty and his action is crooked; though it appears alright outside, *it* has the intention inside of hurting somebody. His eyes are like those of the prostitute, desiring to rob everything from somebody; in short; his whole body is full of craft and double-dealing. His life is the pier of bad actions, such as gambling, etc. His favour is nothing except a village of Bhils, in the form of desires, towards which no one should go. Seeing somebody rise, enmity arises in his mind. By putting salt in milk, it becomes unfit for drinking and by putting any cold object on the fire, the fire burns even more. 0 Arjuna, no matter how rich and delicious food may have gone into the stomach, it ultimately becomes dung. In this way, a Tamasa man cannot bear to see good done to anybody or even hear about it. On the contrary, he starts immediately to slander. When the serpent is given milk, it becomes poison in his body. In this way, hearing the good qualities of others, such a man believes them to be vices. Such a man sleeps, when he has the opportunity of doing something, by which

in this world he can gain fame and he can accomplish Moksha in the next world. On the other hand, when there is opportunity for evil, his sleep goes and stands at a distance, like a woman in menses. The crow gets a disease in his mouth during the season of grapes or mangoes and during the day, the eyes of the owl are closed. In this way, such a man is crushed under the burden of laziness, when there is an opportunity of accomplishing good, i.e., of meeting good people or of hearing good Shastras. While doing evil deeds, he can get complete control over that lethargy. Just as, the great fire is always raging inside the heart of the ocean, so in the heart of this man, anger is constantly burning on account of his inability to see somebody else prosper. Just as, smoke is always found in the fire of dung-cakes, just as the returning breath, (Apana) smells bad, so, for his whole life the mind of such a man is full of misery. He begins his actions in the expectation, that after the lapse of ages, he will get something. He starts his day with the desire of doing those things, which the world does not approve and through which he does not get even a straw. Such a man, who is in this world the embodiment of sin, is undoubtedly called a man of Tamasa action.

There are three characteristics also of intelligence (Buddhi), in the mirror of which is seen clearly the beauty of self-determination, in the village of ignorance, wearing the clothes in the form of illusion and ornaments in the form of doubt. 0 Arjuna, which article in this world has not been divided by this three-fold Satva, Rajasa and Tamas? Where is the wood in this world, in the heart of which, there is no fire? Is there anything, which is not three-fold? These three Gunas have divided Buddhi into three characteristics. In the same way they have divided Dhriti (patience) into three kinds. I am telling you with all their symptoms in detail these different classes. In order to come into this world, a man has got three different ways, the best, intermediate and the lowest. These three paths are known as Kartavya-Karma (obligatory action), KamyaKarma (action arising from desire) and Nishiddha Karma (prohibited action). For all animals the danger of worldly life arises through these.

In this life, that alone is the best action, which arises in accordance with one's condition and along lines laid down. This ordinary action should be done with an eye to the achievement of the Self, in the same way as a thirsty man drinks water with great avidity. Performed in this way, such an action makes one free from the serious bond of birth and makes the obtaining of liberation (Moksha) easy. The man thus becomes free and acquires the supreme stage of

Mumukshu (seeker). Moksha is near at hand, when Intelligence seeks with determination such action. Why should one not, therefore, enter in this haven, which has been raised on the foundation of retirement? Danger is warded off for the thirsty man by the gift of water;' for the man caught in flood, safety arises from the art of swimming and in darkness relief comes from sunrise. A patient gripped in a malady survives, when he uses the medicine, with all the other instructions regarding food etc. Fish escapes the danger of death, when it is put back in water. In this way, by the performance of ordinary daily actions, the gaining of liberation is made easy. The Satvika intelligence is directed towards the performance of such actions and towards the repulsion of activity from deeds, which cause danger of life, which are full of desire and really not worthy of pursuit, which have been condemned by prohibition, which are improper and which are low enough to perpetuate the cycle of life and death. One cannot jump into deep water. One cannot handle an infuriated cobra and pincers, which have become red-hot, cannot be touched by hand. One cannot enter into the cave of a tiger. In this way, at the very sight of prohibited actions, the Satvika intelligence becomes overcome with fear. It shuns them, as one would poisoned fruits (however attractive they may look). Know that to be the Satvika intelligence, which immediately discriminates between high and low action, which determines what is worth attacking and from what one must turn back, which determines what is worth doing and what is improper, in the same way, as a jeweller picks out true gems from false ones.

In a village of ducks, milk and water are not distinguished. A blind man finds no difference between day and night. The bee, who can enjoy the most delicate flowers, can also perforate hard wood without losing his character as bee. In this way, the intelligence, which pursues activity without discriminating between what is ordained by Dharma and what is not so permitted, what is proper and what is improper, is called Rajasa Buddhi. If pearls are purchased without examination, there is little chance that good ones might be secured. It is quite certain that usually the pearls, which one would acquire, would be bad ones. In this way, it would be extremely lucky, if in the natural course of things, a man with such intelligence does not perform a prohibited action. The intelligence, which treats on the same basis good and bad actions, is similar to the action of the party, who without making any distinction sends out an equally warm invitation to everybody in the place and finds the hall filled by a lot of nobodies. For thieves, the high-road is a by-lane to be avoided. For a Rakshasa, the night is the day. When luck is off,

a store-house of wealth appears like a coal mine. For a miser, in spite of all his possessions, there are no resources (to spend). In this way, the intelligence, which finds the pursuit of the path of Dharma sinful, which finds truth an illusion, which deliberately misinterprets the Shastras and in every merit finds a defect, which regards as an error even that, which is accepted by the Vedas, is without doubt to be called Tamasa intelligence. It is not necessary to invoke the assistance of Dharma Shastra in order to prove that it is night. 0 Arjuna, I have in this way, made clear to you the threefold distinction of intelligence. When intelligence determines on a certain activity, what is produced is called determination. This determination is three-fold and now listen to its characteristics. With the rise of the sun, both theft and darkness are destroyed. On an order from the State, all irregular activities are stopped. When there is a powerful breeze, clouds including thunder disappear and on the appearance of Agastya, the roar of the ocean stops. On the rise of the moon, the lotus, which unfolds itself with the sun, spontaneously closes, or even a mad elephant with his battle cry cannot make up his mind to put down the foot, which he has raised, as soon as he comes in front of a lion. In this way, when Satvika determination is produced, the activities of the mind and of life spontaneously stop, where they are. The attraction of the senses towards objects of senses, of itself runs out and enters into the womb of its mother, viz., the mind. This determination closes the upper and lower parts of breath and if the nine-fold breath enters into the Sushumna-Nadi, the mind breaks through the obstacles of hope and fancy and takes shelter behind the intelligence. This king of determination stops the spontaneous activity of Manas, Prana and the senses and skillfully confines them in the inner chamber of contemplation. It would not release them and will resist every bribe, until it brings them into subjection of Brahman. 0 Arjuna, such determination is to be regarded as Satvika determination. In the body in the form of Dharma, Artha and Kama, moving on the ocean of fancies, such determination without training and in the belief that the investment of capital in the form of actions, gives four-fold return, leads to rash actions. Such determination is called Rajasa determination. Just as coal cannot be anything but dark, Tamasa determination is the lowest. If anyone raises the question as to why common and inferior things should be spoken by the big name of Guna (quality), the reply would be "are not Rakshasas spoken of as good men"? Amongst the planets, the one, which causes the greatest amount of suffering, like fire is called "mangal" (beneficent). In this way, Tamasa is ordinarily called a Guna. 0 Arjuna, the

man, whose entire being is made by Tamas, which is the abode of all faults, keeps constant company of laziness in the same way, as by the pursuit of sin misery never ceases. Just as a stone never loses its hardness, through excessive affection on the material, which makes up the body, such a man is never free from fear. No matter how much trouble may be taken in order to wash off the sins of an ungrateful man, yet they will not be washed out. In this way, through fixing his affection on all sorts of things, such a man becomes the perpetual abode of sorrow. Melancholy has made great friendship with him, because he has black deep discontent in his heart, day and night, just as, the smell of garlic cannot be free from garlic and disease does not leave a man, who disregards medical and sanitary precautions. On account of his pride, youth, wealth and desire, egotism has also taken root in him, just as, heat does not leave fire, a poisonous serpent is vindictive, and fear, being the enemy of the whole world, affects everyone. Nor does death ever relinquish its claim on the body, So in Tamasa, egotism is fully enveloped. That determination is called Tamasa determination, in which the fivefold faults of Tamasa, viz., sleep, fear, sorrow, melancholy and egotism. are found. On whichever action, the three-fold intelligence in this way fixes, determination brings it about. The path is lighted by the sun and can be traversed by one's feet but the action of moving on it comes through one's determination. Intelligence shows the path of (proper) action. This action is performed by means of the senses. But in order to bring about that activity, determination is wanted. Of this determination, I have told you the three-fold nature and by this determination, actions of three different kinds can be performed.

The fruit of these actions and what is called happiness, is also three-fold. But do not merely hear the words physically. Let them enter your understanding through the heart. By affinity with Gunas, happiness assumes three different forms. 0 Arjuna, happiness is that joy, which arises when the lower self joins with the higher Self. Concentrated medicines are used after very strict attention to the nature of their contents. Inferior metal is turned into silver after careful alchemic processes. If salt is to be turned into water, water has to be poured plentifully on the salt two or three times. In this way, I will now tell you the characteristics of three kinds of happiness, trifurcated by contact with Guna. This joy of Self is that by which all the miseries of the world are suppressed, when it is gradually increased by constant practice, along the same path, which is indicated by the accidental enfoldment of some happiness. The sandalwood tree is surrounded by serpents and on a treasure-

trove, there are prohibitions of Brahma-Rakshasas. Even for securing the great enjoyment of Heaven, in the first instance, certain hard activities in the form of Yadna have to be put up with. The childhood of every one passes full of troubles. In order to light a lamp, when a match is struck, the initial smoke has to be put up with. In this way, he, who wants to secure happiness of Self, must put up with the inconvenience of the means, viz., control of senses. just as, he, who wants to be cured, must not complain of the bitterness of medicine. The bonds of desire in heaven and in this world can be cut only, when acute renunciation like fire, which would burn out affection on the body, etc., is practiced. The intelligence etc., has to undergo lots of difficulties even in grasping deep wisdom (Dnyana) and in pursuing difficult penances. By means of :the Sushumna, Prana and Apana breaths have to be controlled in the beginning. In this way, there is great trouble in the beginning, like the pain of the separation of the pair of Charvaka birds; the pain to the calf, when he is suddenly drawn from the udder of the cow; the pain, which a hungry man experiences, when he is asked to get up from the table, which has been spread out; the pain which a mother experiences, when her only child has been snatched away by death; such intense pain, the senses feel, when leaving the abode of objects of enjoyment. But the hero, who is fortified by renunciation, puts up with this effort. In this way, he secures supreme happiness, whose beginning is full of pain, as the Devas secured nectar after the churning of the ocean. When Shiva, in the form of Satvika determination, opens his mouth to drink the poison, in the form of renunciation, the result is the enjoyment of nectar in the form of Dnyana. An unripe grape is more sour than even tamarind, but when it becomes ripe, it is very sweet. In this way, when renunciation becomes ripe through the light of Self, all unhappiness including that of ignorance is destroyed and like the Ganges joining the ocean, when the intelligence becomes fixed in the Self, the storehouse of happiness in the form of inimitable joy is opened. That happiness, whose root is renunciation and whose fruit is the obtaining of the joy of Self, is called Satvika.

O Arjuna, at the union of the senses and the object of the senses, a sort of happiness comes in, like a river flooding both the coasts. When an official goes to the village under his charge, there is festivity. Marriage is started after incurring debt, or to the patient, sugar and banana, though not good for him, taste sweet. Just as. Vatchhnag (a kind of poison) is sweet, when you are eating it, (at first), the friendship of thieves is attractive at the start and the graces of the prostitute appear in the beginning pleasant, or the

acting of actors gives delight, so, by the contact of senses with the object of senses, an individual (Jiva) gets some pleasure in the first instance, but at the end of it, there is pain. When the swan swoops down on the reflection of Venus and other planets in the water, thinking that it is a jewel, he does not obtain a jewel, but obtains death. In this way, that is Rajasa happiness, by contact with which, previously acquired happiness is destroyed, the Jiva itself is destroyed, and which also destroys in the course of acquisition all wealth in the form of merit, which has been acquired. Even the enjoyment, which one has already secured, fades from memory like a dream and the ultimate legacy, which is left over, is nothing but mountains of misery. From this "happiness" in this world the result, which arises, is nothing but trouble and in the other world, it comes back in the form of poison, because this happiness eats away the crops, in the form of well-performed duty. It burns these and makes the sense enjoy objects. Sin, when assisted in this manner, becomes strong and drags one down to hell. For the sake of mundane happiness, the other world is also lost. A poison with the name of 'Madhur' (sweet) can also destroy life. In this way, the pleasures of this world are sweet in the beginning, but in the end prove destructive. These pleasures are full of Rajas and I would ask you never to touch them.

By drinking that which one should not drink, by eating that which one should not eat and by contact with a loose woman, the pleasure, which is produced, is called 'Tamas.' It is also produced by killing another person or by robbing some one else of all that he has, or by the praises sung by professional poets. This happiness is reinforced by idleness. Its best experience is through sleep and in the case of this kind of pleasure, both in the beginning and in the end, a man leaves aside the path of self-realisation. Even the talk of this is objectionable and I shall not, therefore, mention it in detail. In this way arising from the variety of original action, the resultant pleasure of three kinds, I have described to you. In this physical and spiritual world, everything is enveloped in the trinity of the man, the action or its fruit, and 0 Arjuna, just as cloth is made from yarn, so this trinity is made up of the three Gunas. Therefore, you must remember that in this world or in the next, there is not a single article, which is not governed by the Gunas of Prakriti (the characteristics of nature). No blanket can be made without wool and no earthen pot without the earth. Nor can there be waves without water. In this way, remember, that in this whole world, all objects have been made by the three-fold characteristics. These three-fold

characteristics have got such great prowess that of one god, it has made three gods; of one world, it has made three worlds.

I will now tell you what are the four respective functions of the four castes, through which characteristics and actions all the four become free, from the trouble of life and death and secure a nearness to God. Nature (Prakriti) has different characteristics such as Satva" Rajasa and Tamasa and these have divided into four different kinds of actions amongst the four castes, in the same way as the property accumulated by a father is divided amongst the children, in the same way, as the sun shows to the travellers, their own respective paths. Just as, a master assigns different functions to his different servants, in this manner the Gunas of Prakriti have divided different actions amongst the four castes. The Satva Guna has utilised its two-fold portions for the distinction of the Brahmin and the Kshatriya. Through the mixture of Satva and Rajasa have been indicated the Vaishyas and through the mixture of Rajasa and Tamasa, the Sudras have been separated. 0 wise one, in this way, these Gunas have divided mankind into four parts, and then these divided actions have been very clearly described in the Shastras, in the same way; as by the light of lamp, things, which have been left in a room, become easily visible, 0 fortunate one, I will now tell you, which actions are most suitable for which caste.

Shama is that harmony of intelligence, which has controlled the inclinations of the senses and which has joined into the form of Self, in the same way, as a wife secures union with her husband, when they are alone. This Shama (restraint) is the first of all the characteristics and it is through this, that every action begins. This is that, which prevents the outside senses from going to the path of sin at any time by restraining them to prescribed obligations. The helper of this Shama is self-control (Dama), who makes the scenes proceed according to the prescribed duties. The next is austerity (Tapas), in which is found perpetual thought of God, in the same way, as a lamp finds no rest on the Diwali night. That is the third characteristic of actions, which are peculiar to the men with Satvika intelligence. I will now describe to you "Shaucha," i.e., purity, which is without fault and which is two-fold. With a mind full of pure thoughts, when the whole body is also decorated with pure action, this internal and external purity, 0 Arjuna, is called Shaucha, and that is the fourth characteristic of the actions of a Brahmin. To bear all troubles at all times as calmly as the earth, that 0 Arjuna, is called Kshama (forgiveness), and that is the fifth characteristic. Just as, out of the seven notes in music, the fifth one is most delicate, so this quality is the best of all. When the current of the Ganges

is not running straight and is crooked, it is still straight (towards the ocean). If the stalk of sugar-cane is not straight, still it is equally sweet with any other. In this way, to have extreme affection towards an individual, who gives the greatest amount of trouble, that is called' Arjava' (straightforwardness) and that is the sixth quality. Just as, a gardener takes some trouble to sprinkle water into the roots of a tree and this trouble never goes in vain, so, to believe that by performing actions according to the Shastras, realisation of God will come without fail is called" Dnyana." This is the seventh characteristic. There is a similar characteristic of 'Vidnyana.' " Vidnyana " is the conversion into God of that determined intelligence by means of the force of meditation or thinking over the Shastras, after the initial purity has been secured. This is the jewel amongst the characteristics and it is the eighth of those specially expected in the Brahmin. Now I will tell you the ninth one, which deals with , Astikya' (Faith). People accept a gold coin issued by the state, no matter from whose hand H may be. In this way to accept every path. which has been assigned by Shastras with respect and to act accordingly, that is called faith. In this ninth quality, the highest end of a Brahmin's actions is reached. In whichever action, all these nine characteristics are seen, that is the natural action to a Brahmin. The Brahmin caste is nothing but the garland of these nine jewels in the form of nine characteristics. As the sun ever loses its light and as the Champaka tree is decorated by its own flowers, the moon is lighted by its own light and the sandalwood is scented by its own scent, so, this ornament in the form of nine characteristics is the pure ornament of the Brahmin and this ornament should never leave the true Brahmin.

The sun does not rely upon the assistance of anybody for shining. The lion in his enterprise needs no helper. In this way, being powerful and brave without the assistance of anybody is the first characteristic of a Kshatriya and is called bravery. By the light of the sun, millions of stars are dimmed. But not all these millions. even with the assistance of the moon can dim the sun. In this way the Kshatriya by his various qualities astonishes the whole world and no matter what situation may arise, he is not daunted. This praiseworthy quality, which is the second characteristic of the Kshatriya, is called Tejas or brightness. Fortitude is the third characteristic of the Kshatriya Prakriti. Even if the sky were to come down, his eyes in the form of mind and intelligence are not dimmed. This quality is called fortitude. However deep the water may be, the lotus still comes on the top. The sky beats all articles in the matter of heights. In this way, 0 Arjuna, the intelligence wins the

fruit in the form of meaning in spite of every complication. Efficiency of this superior order is the fourth characteristic of the Kshatriya. Rare heroism is the fifth characteristic. Just as the sun-lotus always looks towards the sun, so the Kshatriya always faces an enemy. A pregnant woman makes an effort and somehow or the other eludes the advances of the husband. In the same way, a Kshatriya never shows his back in the field of battle to his enemy. In order to attain all the four objects of life, devotion (Bhakti) is the highest instrument. So in the characteristics of the Kshatriyas, this particular quality shines out like the Indra among Devas. A tree is always ready to give up leaves, flowers and fruit. The lotus never shrinks in the gift of its scent. The moon gives the pleasure of the moonlight to everyone according to his desire. In this way, the Kshatriya makes the gift, as asked for, to the party, who asks for it. Unlimited gift is the fifth characteristic of the Kshatriya. It is only after giving nourishment to hands and feet, that any kind of work can be got out of them. So a king can govern his subjects only by maintaining them and protecting them with love. This is called sovereignty and in this resides all prowess. This is the king of the qualities of the Kshatriya and it is the seventh. Whoever is decorated with these qualities, beginning with bravery, shines out like the constellation of the seven Rishis, in the sky. All the actions, which are made auspicious by these seven golden qualities, are the natural actions of the Kshatriya, Such a man is not merely a Kshatriya but is a mountain Meru consisting of gold in the form of Satva and this mountain holds on top of it heaven itself. He is like the earth in the form of Kshatriya quality surrounded by the ocean in the form of these seven characteristics. Assisted by the currents in the form of the seven qualities, the Ganges in the form of Kshatriya activity goes and joins the great ocean. Actions resulting from heroism and other qualities are naturally characteristics of a Kshatriya.

Now, 0 wise one, listen to the description of the acts which are suited to the Vaishya community. To bring together the field, seeds and the plough, etc., and by organizing cultivation to make as great a profit as possible, to take care of the plough, cattle and to buy and sell things are the three pursuits and deriving a maintenance from these three is the natural duty of the Vaishya. Brahmin, Kshatriya and Vaishya all three have been known as the twice-born and to serve them is the normal obligation of the Shudras. In this way I have narrated to you the characteristics of the four communities.

For different senses the different objects such as hearing, etc., are proper. Water falling from the sky much reach the river and it is proper that the river must reach the ocean. In this way, 0 Arjuna,

the proper actions for the different communities are those, which I have mentioned to you. Whiteness adorns a white body. So each community shines by doing its proper actions. Every one must make a steadfast resolution to pursue in accordance with the Shastra, the actions, which are in this way dictated by the inherent characteristics. Even though a jewel may belong to us, still it can be valued and tested only through a jeweller. In this way, our own actions must be determined by reference to the Shastras. We may have the eyes, but they cannot be used, except when there is light. Where you cannot find the road, the feet are useless. In this way, the normal actions, which all men are obliged to pursue, should be made clear by reference to the Shastras. There may be articles in the house, but they cannot be seen except by means of light. So, normal actions should be performed with enthusiasm and without expectation of fruits. Like water, which though in a stream moves in its own course and does not wander, he, who follows the injunctions of the Shastras, obtains without doubt renunciation, which is the door of liberation. Actions, which are prohibited or which do not come within his scope, he does not keep any connection with at all and hence he becomes free from the bonds of the world. Even if fire is from sandalwood, nobody wants to put his feet in it. In this way, towards the actions of desire, he does not turn even through curiosity. In relation with his daily actions, on account of relinquishing fruits, he has already reached the outskirts of liberation. In this way, free from the good and the bad bonds of the world, such a man stands before renunciation, which is the door of liberation. This renunciation is the utmost limit of good fortune. It is the guarantee of liberation. It is the place, where one gets free from the exertion of the path of action. As its fruit, the obtaining of liberation is guaranteed. This renunciation is the flower of the tree in the form of good actions. The seeker enters this renunciation, as a bee enters (a bower of flowers). This renunciation is like dawn, the advance messenger of the sun in the form of Self-realisation. In short this renunciation is the magic ointment applied to the eyes in order to find the hidden treasure of the knowledge of Self. 0 Arjuna, in this way by the performance of actions, which are laid down, fitness for liberation is secured. Prescribed actions are the staff of a man's life and to perform them is the service of the Omnipresent God. Just as, for a devoted wife, it is her highest duty to serve her loving husband in every way, for a child it is an absolute duty to serve the mother; so, for every one, to fulfill his own obligations is the principal duty. The fish in the Ganges gets the benefit of all the holy places. In this way the entire burden of one's success and welfare falls on God by

the performance of one's duties with a determination that •• there is no other way except doing the prescribed work." It is the divine command that proper actions must be performed and, therefore, by performing them without doubt, one reaches God. Even a maidservant, if she comes up to the test laid down by the king can become a queen. In this way, to act according to divine injunctions is the highest service and to do other actions is merely to store up merchandise. Understand, that to do proper actions means not only doing them, but it means carrying out the inner desire of that universal Self, from Whom all happiness emanates. The universal Self, Who prepares different dolls in the form of different individuals by means of rags in the form of ignorance with the assistance of Maya (illusion) plays with them by means of the three-fold consciousness of Satva, Rajas and Tamas. Just as a lamp is full of light inside and outside, so He by His internal and external light pervades internally and externally the whole universe. This all-pervading God is fully propitiated by the worship of Him with flowers and the performance of one's own duty and being pleased with such worship, He creates in the devotee the feeling of renunciation. This is His greatest favour on the devotee. Having reached the condition of renunciation; one feels a desire to reach the universal Self and the entire world appears like material, that is vomited. Away from her dear husband, just as a woman feels the pangs of separation, so all the joys of the world appear nothing but misery, and in the heart of such a devotee, the desire to realise God and the fitness for it arise. For this reason, every one, who wants to reach liberation, should with full faith fulfill his obligations. Even if the performance of one's duty appears difficult, still he must bear in mind the fruit, which he will ultimately obtain from it. 0 Arjuna, if by using bitter' Neem,' a disease can be cured, we must not be repelled merely by the bitterness. If before the plantain tree give its fruit, one loses hope and pulls it out, how can he then reach the good fruit? In this way, if one were to abandon one's duty, then where is the surprise, if he were deprived of the happiness of liberation? If one's mother is ugly, still the love of the mother, by which we survive and live, is not ugly. If other women are more beautiful even than Rambha, of what earthly use are they to the child? Ghee is more nourishing than water, but how can fish survive, if it were put into ghee? 'Vatchhnag' which is like poison to the whole world, is like a nectar to the worms living in it, and sugar, which is sweet to all, is poison to that particular worm. In this way, the bonds of the world are broken for each one only by his performing the duties. If he pursues other obligations thinking them better, it will only cause misery, like attempting to make the head do the work

of the feet. He alone, therefore, becomes free from the bond of action, who performs whatever obligations come to his share according to the characteristics of his kind. Therefore abandoning other people's obligations and fulfilling one's own is the proper thing. So long as one has not realised God, performance of actions must continue and in the performance of actions, trouble must always arise in the beginning.

Therefore by not doing anything in the beginning, there is trouble. Why then refer to this trouble at all instead of doing one's duty? In going along the straight path, there is some trouble to the feet and it is the same in wandering in a barren area. In carrying stones and in carrying food the burden to be borne is there. Therefore one must take that, which will be useful during the period of rest. In dealing with corn and chaff the amount of labour is the same. In cooking food, which is good and clean, and food, which is rotten, the amount of trouble is the same. 0 wise one, in churning water and in churning curds the trouble is the same, and in pressing linseed or sand, the work is the same. In the case of every day sacrifice as well as in kindling ordinary fire one has to bear with the smoke and it costs the same to support a married wife or a mistress. Why then keep a mistress and draw on oneself the black spot of discredit? A wound in the back also causes death without doubt. Why not then die with your face towards the enemy, so that it can lead you to heaven? If the wife has to bear beating by means of a stick after she runs away with somebody else, she will have left her husband for nothing. Therefore remember, there is no action, which does not cause trouble and who can then say that the performance of duty is a difficult and troublesome task? 0 Arjuna, in order to secure even a little bit of nectar, by means of which one gets immortality, why should not one give away everything? And why should one secure that poison, even if it is secured free of cost, by means of which all happiness is destroyed and the sin of suicide results? In this way, exerting all the senses and spending days for oneself in order to collect more and more sin, can one get any other fruit than happiness? Therefore, everyone must do his duty, so that he can secure the ultimate goal of liberation in the form of the highest accomplishment, which is the reward for the trouble, which he will have taken. At the time of even great difficulty, one must not lose sight of a Mantra that one has tested, and a man, who has launched out on the ocean, must not abandon the boat. A confirmed patient must never let go divine medicine, so one must hold on to one's duty. 0 Arjuna, the Almighty, propitiated by the high worship in the form of duty, destroys the qualities of Rajas and Tamas and brings one's impulses on the path of pure Satva. He

brings unto one the consciousness that the world and even heaven are deadly poisons and He brings about the fitness for the accomplishment of renunciation (Vairagya). When one has traversed that stage of Vairagya, that is renunciation, one becomes fit for still higher things and I will now describe to you the benefit, which a man gets, who has reached this perfection.

Just as wind moving about here and there through the net of a fisherman cannot be tied, so such a man is not caught in the bonds of the world arising from the body etc. Just as, a ripe fruit cannot hold on to the branch of a tree, .nor can a branch hold on to it; so his interest in worldly affairs weakens. For him, the feeling of possession goes off towards his son, towards wealth and towards his wife, even if they are all with him in the same way, as no one wants to acknowledge the ownership of a vessel of poison. In short, just as a man with-draws his hand instantaneously on touching a red hot article, so his intelligence being withdrawn from objects of senses is absorbed in contemplation of Self. Just as, a maid servant out of fear of the master does not go counter to his behests, so his mind does not wander out after external objects and holding his intelligence in the grip of identification, he gets it absorbed in thoughts of Self. In this way, like smoke, which spontaneously disappears when the fire is covered with ashes, his desire for objects of worldly enjoyment automatically goes away. When the mind is controlled, desire spontaneously disappears. 0 Arjuna, all the errors and mistaken ideas of such a man then go and true wisdom only remains. Accumulated water, when used every day becomes smaller and smaller in quantity. So the actions, which he has begun, are gradually exhausted as they are being gone through and owing to absence of egoism, no new actions are contracted. 0 Arjuna, when all actions become in this way attenuated, he obtains spontaneously a preceptor. After the four parts of the night are gone, darkness goes away and the sun becomes visible. When the fruits come on a plantain tree, it grows no more. In this way with the favour of the Guru, all activities in the matter of action and obligations on the part of the seeker stop. On the full moon day, there is nothing wanting in the moon. So in obtaining the favour of the Guru, no further desideratum remains for the seeker and all ignorance is destroyed through the kindness of the Guru. With the night, darkness goes away, so with the disappearance of ignorance, the trinity reached in it, viz., action, the do-er and the performance of action also go. When a pregnant woman is killed, it ii not necessary to kill separately the child in her womb. The final destruction of action in this way is called Sanyasa. When the root

of action, viz., ignorance, is destroyed, the seeker finds everywhere his own form. When a man arises from sleep, will he attempt to take himself out still believing in the illusion, which he got in his dream, that he had fallen into a well? In this way, the bad dream of the belief that" I understand," " I shall now try to understand," is destroyed and the distinction between the knower and the known is bridged. He becomes pure knowledge (realisation) or Chidakash. 0 Arjuna, when the looking-glass with the reflection in it is taken away at a distance, what remains is the seer without the sight. In this way when ignorance goes, it also takes knowledge with it and the balance is pure inactive form of knowledge. In this non-action stage, there are automatically no actions and this stage is known as the accomplishment of non-action. This is nothing but one's own form, which on account of illusion and ignorance got into the idea of false existence, from which, when the notion of false existence is eliminated, nothing but true existence remains, in the same way, as waves, which arose in the water by reason of wind, when the wind is destroyed find unity with the water itself automatically. The non-action, which is produced in this way, is called the accomplishment of non-action (Naishkarmya-Siddhi) and this accomplishment is naturally the highest amongst all accomplishments. When the crest (colours) has been put on, it indicates that the task of building the temple is finished. When the Ganges joins the ocean, it loses its name. When gold is being purified, pure gold is sixteen annas pure and this, therefore, postulates that the end has come of the activity of purification. In this way, the condition of that Dnyana, by which our ignorance is destroyed and with which, the Dnyana itself is destroyed, leaves nothing higher to reach. This is, therefore, called the highest accomplishment.

The fortunate man by means of the favour of the Guru reaches this attainment of Self. When the sun rises, it is as it were the darkness that becomes light. When the flame of the lamp touches the camphor, the camphor itself becomes the lamp. A lump of salt put into the water becomes the water itself. When a man, who is asleep, is awakened, not only is his sleep destroyed, but also the illusive dreams, which he was dreaming, and he reaches his own original condition. In this way, who can say that there would remain any actions for him to do, whose inclinations on hearing the teachings of the Guru have been fixed on the form of Self, after the destruction of a feeling of separateness? Has the sky to move from here to there? in the same way, such a man has really no obligations, but such condition,

0 Arjuna, is not reached by everybody: that the moment he hears the teaching of the Guru, he becomes Brahman. Even if he has first burnt away Rajas and Tamas by means of the fuel in the form of desire and prohibited actions in the fire of the performance of his own proper duty, and has secured full control over the desire for wealth or joys of heaven; even if he has made his senses, which had become sinful by wandering round unrestrained in objects of enjoyment, have a purifying bath in the holy place in the form of self-control, and has reached the condition of unalterable renunciation by offering to God the fruits in the form of entire performance of duty and in this way has brought together all the equipment, which would lead to his securing the elevated condition of Dnyana ending in the realisation of Self and at that time has come across a great Guru and such Guru has also favoured him in every respect; even under all these conditions, does a man regain health, the moment he takes medicine? Is it noon-day, the moment the sun rises? Even if the field is excellent and the soil is wet and by sowing proper seeds an extra crop can be raised, still it would take time. If the way is known and if there is a company of good parties, one can reach his destination no doubt, but the necessary time must elapse. In this way, he, who has acquired renunciation, who has obtained a Guru and in whose heart, there is the sprouting of a feeling of discrimination, reaches no doubt to the firm belief that Brahman is the only reality and everything else is illusion. Before that Supreme Brahman, all pervading and all powerful, the notion even of liberation does not survive. The wisdom, which has completely digested the three-fold distinction between the seeker, the process of seeking and the object sought, leads to the union with Brahman, where unity has attained its end and there is not a particle of separate joy and where to the exclusion of everything else, He remains. A seeker accomplishes this unity with Brahman, this condition of becoming Brahman gradually by stages, just as even if a dish full of every variety of flavour were placed before a hungry man, the satisfaction he would derive would go on increasing with each mouthful. In this way, the treasure of the Self can be secured only after lighting the lamp in the form of discrimination by means of the assistance of the feeling of renunciation. Listen, I will now tell you the inner meaning of the stages, by which obstacles in the attainment of Brahman are overcome after the attainment of "Naishkarmya Siddhi" in the form of the fitness to enjoy the wealth of Self.

In the first instance, he washes away the dirt from his intelligence, after reaching the shore of the holy place in the form of discrimination,

along the path indicated by the Guru. The intelligence purified in this way goes and joins in the true form of Self. In the same way, as free from the eclipse of the Rahu, the light appears as it were to embrace the moon itself, or a woman of birth abandoning the pride in either family accompanies her devoted husband, the purified intelligence leaving aside all ideas of duality is absorbed in the constant contemplation of Self. Like the mirage disappearing of its own accord, when light disappears, such a man through the control of his impulse destroys the five objects of enjoyment, in the form of words fallen. If dirty food is consumed through ignorance, it is thrown out by vomiting. In this way, he makes the senses vomit all the objects of enjoyment on which desire has been lavished. He then cleans his senses on the shores of the Ganges in the form of the inclinations, which turn inwards. He performs in this way a purifying penance. Then. having further sublimated them by means of the highest control (Dhairya), he leads them in company with the mind in the pursuit of Yoga. When through the cycle of Karma, he gets painful experiences, he does not feel depressed. Nor is he overjoyed, when he receives favourable treatment. In this way, such a man, abandoning pleasure and pain, which come from pleasant and unpleasant objects, goes and dwells in a cave on the mountain or in uninhabited regions. He finds out a deserted place, where there is not the concourse of men and lives there. For company at that place, he has nothing except the collection of his own limbs. His enjoyment at that place is nothing but the control of his senses and the mind. His speech consists in remaining silent. The contemplation of the teachings of the Guru leaves him no time to think of anything else. At the time of meals he does not care at all either for gaining strength in his body or for destroying hunger or for fulfilling the desires of the palate. He eats moderately and he does not eat his fill. He eats only just enough to save life, knowing that if he does not provide any food for the fire of the stomach, life will be destroyed, and just as a gentle woman does not submit to a stranger, even if he desires her, so he does not lie down in submission either to sleep or to laziness. He touches the ground only at the time, when he makes complete obeisance to God. Except for this, he never stretches out his body in order to get sleep on the ground even through oversight. He uses his hands and feet only to the extent of the necessary activities of the body. In short, both his mind and his outside senses are entirely in his control. 0 Arjuna, he does not allow his impulses even to reach the threshold of the mind. How can there be any room then for other activities such as speaking, moving, etc.?

He has brought under his power the sky of contemplation (DnyanaAkasa) after conquering the body, the speech and the mind. He has realised the true form of Self through the understanding of the teachings of the Guru, in the same way as we can see our true form in a mirror. He finds in himself the trinity of the man, who contemplates, of the activity of contemplation and of the object of contemplation to be reached through that activity. 0 Arjuna, he goes on contemplating till the trinity of the man he contemplates, the action of contemplation and the object becomes one. In this way, he establishes his strength with regard to the knowledge of Self through his desire for liberation. By means of the practices of the Yoga, he reaches the accomplishment known as Mula-Bandha by covering up with his heel the middle part between the two lower openings. Covering up the activities of the lower part, he brings to the same condition after destroying the different nature 011 breath by means of the three-fold bond Mula-Bandha, Madhiyana-Bandha and JalandraBandha. With the control of Pranas, the Kundalini is awakened and the path of the Madhiana and Sushumna becomes free and it cuts across everything from Adhara Chakra to Agnya Chakra and goes higher. Then it brings towards the Mula-Bandha the stream of nectar, which runs down from the clouds in the form of lotus with the thousand petals in the Brahma-Randhra. Then there is a stew of the mind and wind in the vessel, of Bhairava in the form of life, in the sky in the form of the head. Advancing this powerful equipment for the accomplishment of Yoga, he makes his contemplation firm. He has already secured the assistance of the powerful friend in the shape of renunciation, before he acquires the wisdom of the Self without any obstruction through both contemplation and Yoga. This remains in all conditions with him. If the eye is accompanied by the light all the while that one has not seen, what he wants to see, why should there be any delay in seeing the thing? In this way, if the seeker, who is active on the path of liberation, has the assistance of renunciation until his inclinations are merged in the true form of Brahman, how can there be any obstacle to his obtaining liberation? Such a fortunate party, keeping constant practice of the Dnyana accompanied by renunciation, deserves the realisation of Self. He mounts the horse in the form of Raja-Yoga wearing the invincible armour in the form of the renunciation. Whatever small or great objects come into his way, he destroys by means of the powerful sword, in the form of contemplation, held in his hand, in the form of discrimination. He then without any hesitation enters into the desert, in the form of the world, in order to secure success, in the form of liberation, in the same way, as the sun enters darkness without

any hesitation. There he defeats the enemies, in the form of errors, which come to obstruct him. The first enemy is the consciousness of the body. He captures, in the first instance, the fortress in the form of the body, which is the abode of egoism, which does not leave him, even after his death and which does not allow him to leave, but keeps him confined in the prison of the body. In this way, 0 Arjuna, the second enemy is strength, which he also destroys. This strength is the enemy, which on hearing about any object of enjoyment increases fourfold and destroys all consciousness of other things, except that particular object of enjoyment. It is nothing but a well of the poison in the form of objects of enjoyment and it is the foremost of all errors. But how can it bear a thrust from the sword of contemplation? The fraudulent enemy, in the form of pride, is born in the body, under the cover of the happiness, which is created by the obtaining of objects of enjoyment, which eluding the path of goodness throws you into the mouth of the tiger in the form of hell, after a lot of wandering in the desert of sin. He also finally destroys all traces of desire (Kama), through fear of which even ascetics tremble, which produces horrible anger and which goes on increasing, the more it is supplied with food. To the same condition, he reduces anger (Krodha) . When the root is destroyed, the branches are automatically dead. Similarly when Kama is destroyed, Krodha is destroyed automatically.

Sense of possession (Parigraha) is the enemy, which arises in the heart of men. On hearing the approach of a man full of renunciation, this fault enters into his heart and creates an evil and drags him into the feeling that "this is mine." This feeling of possession has gripped even ascetics through the symptoms such as " This is my Math, this is my picture, this is my pupil, this is my writing." When an ascetic abandoning the world in the form of family, etc., goes into the forest, this Parigraha creates in him the feeling of possession into other objects. In short, even a totally naked man is under its sway. The seeker after liberation, who wipes out such an unconquerable enemy as Parigraha, enjoys the joy coming from the conquest of the world and the feudatories of the kingdom of realisation in the form of the collection of Gunas such as humility (Amanitva), etc.

The force of the stream of the Ganges is gone, as soon as it joins the ocean, as a passionate woman is peaceful, after she has met her husband. A plantain tree grows no more, once it has given fruit, and a road comes to an end, when it reaches the village. In this way, when the occasion for the personal realisation of Self arises, Such a man lays down on the ground all helpful activities. There-

fore, 0 Arjuna, all such helpful activities turn back when union is reached with Brahman. 0 Arjuna, the man is fit to reach Brahman, when he is completely covered by that peace, which is the aftermath of renunciation, the mature age of the practice of Dnyana and the right condition of the fruit in the form of Yoga. The distinction between Brahman and that which becomes Brahman is like the deficiency in the digit of the moon on the night of the fourteenth day as compared with the full moon day, the deficiency in gold of 23 carat as compared to gold of 24 carat, and the distinction between the Ganges after it has entered the ocean, which remains Ganges so long as you see the stream, but becomes the ocean as soon as the stream is merged. This distinction is instantaneously destroyed by means of this peace. Know that the fitness to become Brahman is nothing except the conviction before the realisation of Brahman that "I am Brahman" from the start. The man, who has become fit to become Brahman is now established on the throne of the joy coming from the knowledge of Self. Cooked food can be eaten only, when the heat of fire, by means of which, the cooking takes place, is reduced in the article. At the approach of the winter, the ebb and tide which were visible in the Ganges every day in the rainy season, disappear and the stream runs evenly. When the song is finished, not only do the accompanying instruments like 'Mridang' and "Tanpura' stop, but what remains is only the joy of the sound and the praises of the company. In this way, the condition, in which even the exertion for obtaining the Dnyana of Self itself melts away in unity, is called the joy of the knowledge of Self. Such a man enjoys this condition. In the flood of the sense of oneness, for him there is a spontaneous end of the feeling of sorrow through the opposition of any object or of desire for obtaining any object. At sunrise the light of all the planets is gone, so, 0 Arjuna, on obtaining the experiences of Self, a man reaches the feeling of unity after destroying the feeling of separateness towards all living beings wherever the eye turns. Just as the writing on a slate can be wiped out by the hand, so from his outlook, all feeling of distinction and duality is destroyed. By means of this, the contrary consciousness of waking and dreaming is merged by him in the common class of Adnyana. This Adnyana, which is the cause of feeling that, which is contrary to Dnyana, is gradually lost in total knowledge, as there is an increase in realisation of Self. At the beginning of a meal, with each mouthful the hunger is reduced, until with the last mouthful, it is completely appeased. By the process of walking, the distance is reduced, until on reaching the destination the process of walking stops. When a man gets

awakened from sleep, the feeling of sleep is reduced and when he is totally awakened, sleep is finished. On the full moon day, the digit of the moon is complete and the bright half of the month is finished. In this way, when the object of knowledge is destroyed, Dnyana becomes complete only when it finds unity in the feeling of identity. Then alone all Adnyana disappears. At the end of the age, when the entire creation becomes like water, the distinction between the river and the ocean disappears and everything is mere water. When the characteristic, such as Ghat, Ashrama, etc., is destroyed, there is in balance mere Akasha (space). When the wood is burnt out, there is nothing but fire remaining. When ornaments are melted down, their name and form is destroyed and only gold remains in balance. When a man is awakened, the world of his dream is gone and he alone remains behind. In this way, except for the distinction with Brahman, such a man carries with him no sense of duality. He then obtains the condition, which sages have called the fourth Bhakti. This is called the fourth Bhakti in contrast with the manner, in which the three kinds of devotees, viz., the unhappy man, the man who is anxious for Dnyana and the man who is anxious for material wealth, worship me. Otherwise Bhakti is nothing but the natural condition of Brahman, viz., of Myself and there cannot be a first, second, third or fourth therein. On account of the ignorance of My true condition, I am represented as something different, but My light creates an attraction for him. By means of this light, everything appears in the form in which one wishes to see it. The appearance of a dream or non-appearance depends entirely one one's own existence. Through My light, therefore, the illusion created is destroyed.

This natural light of Mine, 0 Arjuna, is Bhakti. This Bhakti assumes the form of the desire for a thing in the mind of a distressed man, but it is nothing but Myself. When a man is anxious for knowledge, 0 Arjuna, this same Bhakti becomes the desire for knowledge and points out to him as the object to be known. The same Bhakti becomes the desire for material things and yokes Me on into the activity for attaining it and makes Me also the object, towards which the efforts are directed. In this way, if My Bhakti is accompanied by unwisdom (Adnyana), then it indicates Me, who am Omnipresent, as a visible object. In the mirror it is only the face that shows a face, but the illusion that there is another face is caused by the mirror. The eye can see in reality only one moon, but it is only a defective eye that can see two moons. Therefore, 0 Arjuna, I see Myself in reality everywhere and ignorance is the cause of the unreal visible object. This ignorance does not remain behind in the fourth Bhakti and like the reflection joining on to the original object, the

phenomenon of witnessing Me is merged in Myself. Gold when mixed with an inferior alloy is also gold, but after separating, it remains as pure gold. Even before the full moon day, the moon in its place is always full, but on the full moon day, the feeling is actually experienced. In this way, owing to the Adnyana, I Myself am seen in different names and forms by different people. But, while I am different as a visible object, it is only when the consciousness of the observer is merged that he attains Me. Therefore, 0 Arjuna, My Bhakti, separate from all visible objects, has been called by the sages the fourth Bhakti.

I have already told you, 0 Arjuna, once before that the devotee inspired by the Bhakti accompanied by the Dnyana, who becomes one with Me, is nothing but a different form of Myself, because, 0 Arjuna, I have emphatically told you that the Dnyani is My very Soul. (See Seventh Chapter). As this Bhakti (accompanied by Dnyana) is the best, I instructed Brahmadeva at the beginning of the age in connection with Shri Bhagwat. The Dnyani calls it knowledge of Self. The follower of Shiva calls it Shakti and I call it My highest Bhakti. Even a Yogi pursuing the path of action before he can become Me gets the full benefit of the fruit of this Bhakti .and hence he sees the entire world as full of Me. At that time all his bonds including the bond of renunciation and discrimination merge in the feeling of liberation. Activity accompanied by the feeling of inactivity also goes. Then the idea of "your feet" also goes with the idea of "those feet." Then just as Akasha (space) itself remains in· balance after the merging of the four different creations, so the seeker enjoys Me by becoming one with Me in My true form, which is the object of attainment and the means of attainment. The Ganges, even after it joins the ocean has a special splendour in the ocean itself, so he attains Me and the joy of this attainment is like joy when a clean mirror is put before another mirror, or when the mirror is removed, the sight of the face goes away and a man experiences the joy of his own sight inside himself by means of his light. After awakening, the dream disappears and merely one's Self remains and the experience of this is without any feeling of duality. If there are any, who say that after becoming one with anything, you cannot enjoy that object, then it can be asked, how words are uttered by means of sound. Perhaps in the village of these people, they are using a lamp in order to bring out the light of the sun, or they have erected a Pandal in order to sustain space (Akasha). Can a king enjoy sovereignty without obtaining sovereignty? Can darkness embrace the sun and how can whatever is not Akasha (space) come to extend as Akasha? Can beeds and paste glass give the splendour of real

jewellery? How can he, who does not become absolutely absorbed in Me, then know My true form? If he does not understand Me, where is the question of his being devoted to Me? A young woman makes use of her youth in the same way as the Yogi, who proceeds on the path of action becomes Me and then derives supreme joy. All the waves everywhere kiss the water. Light shines everywhere through many reflections and space has extended everywhere in the Akasha. In this way such a man, having become Myself, worships Me without doing any further actions. Ornaments are attached to gold naturally and the fragrance of sandalwood envelops the sandalwood. The light of the moon is mixed up with the moon itself. In this way, in the condition of oneness though there is no definite action to be done, devotion to Me is possible. This fact is merely to be experienced. It is not capable of being described in words. Therefore whatever words such a man utters on lines of previous action, know that he merely calls Me with these words, and his words themselves are My answer to him. When the speaker merely joins to the speaker himself and there is nobody else, in reality the process of speaking does not exist. This kind of silence is the highest hymn to Me. Such a man sings My praises by means of that silence, which results on the, unity of the words spoken by this man, of Me and of the speaker. In this way, 0 Arjuna, if he tries to *see* anything, either by means of his intelligence or his eyes, this process of seeing shows him the true form of himself after covering up the object, that he wanted to see. By looking into the mirror, one can see only that form of oneself, which existed before looking into the mirror. In this way, when he tries to see, he only sees himself. The object, which he wants to see, disappears. The process of seeing is merged in the man who sees and then absolute unity alone remains behind. Consciousness with the seeing does not remain. After awakening, if one wanted to embrace a dear party seen in the dream, there is nothing but the person, because both the party, who wanted to give the embrace, and the object of embrace have disappeared. By rubbing two pieces of wood, one fire is produced and neither the name of wood nor fire remains, but the fire itself is the result. If the sun wanted to take in its own hand its reflection, there would be neither the original nor the reflection. In this way if a man, who wants to see, becomes Me first, then both the object, which he wants to see, and the process of sight are melted away. The sun brings light in darkness, but where there is no darkness to light up, the process of lighting up itself goes. In this way after becoming Me, the process of seeing does not remain with reference to any object, which one wants to see. This is My real sight, this condition, in which there is neither seeing nor not

seeing. 0 Arjuna, My devotee can constantly enjoy the sight of Me at the sight of any article through a power of seeing, which is beyond the man who sees and the object seen. And through the aberration of the Soul in the feeling of oneness the same condition is created as of the sky, which does not shake on account of the weight of the sky. At the time of the completion of the age, water ceases to flow being checked by water everywhere. In this way, such a man becomes full of Self, i.e. Myself. How can the feet cross themselves? How can fire burn itself? How can water take a bath in water? Therefore his activities stop on account of his realisation that I am everywhere. This is the highest pilgrimage of Self, Who is incomparable. The eddies of water move with great force, but they have not to cross any land. Whatever it gathers with it, or whatever it abandons, its movement and the path. along which it moves, are all water itself, and wherever it goes, 0 Arjuna, on account of its being water its unity with water is not disturbed. In this way, 0 Arjuna, when this man has become Me. if there is any prompting of egotism, yet he comes and meets Me completely, and in this way he becomes My pilgrim. If, on account of the physical characteristics of the body he performs any actions, he performs such actions knowing them to be nothing but Me. At this time, 0 Arjuna, there is neither action nor the man, who does it. *He* becomes absorbed in Me, in the same way, as I am looking at My own form. If a mirror looks at a mirror, it is as good as not looking. If gold is covered with gala, it is as good as being not covered. If light is lighted by a light it is as good as not lighting. In this way, how can it be said that he is doing actions, when he is doing actions after having become Me? In spite of his doing actions, when the feeling that "I am doing this'" is destroyed, all actions become non-action. All his actions being directed towards the Self, it is better to call his actions non-actions. This is My true worship. In this way, 0 Arjuna, whatever he does or attempts, becomes My highest worship. Whatever he speaks, becomes My highest praise; whatever he sees is My sight. Wherever he moves is the pilgrimage of Me, who am One. o Arjuna, whatever he does is My worship, whatever he thinks is My contemplation, and in whichever condition he is, is nothing but his Samadhi (absorption) of Me. Just as there is no distinction between gold and a gold bangle, so by means of such devotion, he ceases to be separate from Me, in the same way as waves are in water, smell is in camphor and lustre is in jewel; in short, he

acquires with Me the kind of unity, which a cloth has with yarn and a vessel has with earth. 0 Arjuna, with such single-minded devotion, he experiences fully Me, who am the Soul and the seer in all objects. 0 wise Arjuna, such a man dances in the rhythm of the experience of Self, with the passionate realisation, that I am the object of sight in all objects seen in the three conditions of waking, dream and Sushupti by means of the body by the mover of the body either in open or covered form. The feeling that it is a serpent is destroyed, when a rope is seen, and one feels that it is nothing but a rope. When ornaments are melted into a slab, one clearly realises that it is nothing but gold. One does not have any illusion with regard to the different shapes of water and one clearly understands that the waves are not separate from the water which they grow, and all the feelings experienced in the dream disappear on awakening and there is nothing left except oneself. In this way, he enjoys the full experience that whatever there is in this world, points out towards one thing, which is to be known, and that one thing to be known is Myself. He knows that I am eternal, without old age, Omnipresent and indestructible, that there was nothing before Me and there could be nothing after Me, the root of all, either with form or without form. the ruler of everything, without beginning and without end. I am the support and I am that which rests on the support. At all times the master of everything and perpetually present, self-existent and always Omnipresent, I am everywhere and I am also on the other side of everything. I am in everyone, old and new. I am greater than everything and smaller than the smallest atom. All things rest in Me, because I envelope all things, though I am without contact and without sorrow. I am the Supreme Being. I am beyond words or hearing, beyond colour or reach, equal everywhere, independent, Brahman and Para Brahman. In this way finding unity in the true form of Self, he knows Me through his unrivalled Bhakti and he knows that he is himself the Supreme Being and he remembers that he is Me, the Supreme Being experiencing this teaching. After awakening, there is only the unity of Self left and this is experienced by oneself in oneself. After the sun rises, it is the same sun which lights up other articles, and it is the sun itself, which throws light on its identity with itself. In this way, when all objects of knowledge have been merged, there is merely the knower remaining behind, and such a man understands that it is 1. When on account of his own sense of unity,

he is also convinced that he is himself, I, the Almighty, the fountain of all knowledge, then knowing that what remains behind is I, absolutely One beyond all sense of duality or non-duality, the Self then knowing that all this is Dnyana, is merged in the experience of Self. On awakening from a dream, one sees one's usual waking form, but when the consciousness of that also is destroyed, it is difficult to say in which form one was. When a goldsmith looks at some ornaments even without melting them, merely from the form and from the fact, that they are ornaments, he knows for certain that it is gold. When salt becomes water, its saltiness remains as water and when that water is destroyed, its shape as water also goes. In this way he enters into Me after merging into the unity of the joy of the experience of Self, even the; consciousness of being *Me.* Then how can he use the word" I," when there is no trace even of Tatbhava (I am It)? In this way, he is merged in My form after reaching the condition, in which he is neither I nor it. When the camphor is completely burnt away and even the fire goes out, what remains behind is Akasha, which is neither camphor nor fire. When one is deducted from one, the balance is zero. In this way, when all consciousness and absence of all consciousness are suppressed, the balance is merely I and there is not even the desire of speaking the words "Brahman," "Self" and "Almighty." Nor is there ground for not saying anything. In this condition silence, though not speaking, is full of utterances, and where Dnyana and the reverse are both wiped out, yet things are known, it must be said that Dnyana itself knows Dnyana, joy itself experiences joy, happiness itself experiences happiness, attainment itself gets attainment, light kisses light and wonder is drowned in wonder. In this condition, calmness itself is made calm, rest gets rest and experience is burdened with experience. In short, in this way, by the path of action, the wonderful fruit in the form of being Self is obtained. 0 Arjuna, My devotee having dedicated himself to Me becomes Me, who am the jewel in the form of Dnyana, the crown of the king in the form of Yoga by proper action, or he becomes the expanse of space, even beyond the crest of the dome in the form of liberation of the temple in the form of Yoga by the path of action. He reaches his destination in the form of unity with Me along the straight and royal road in the form of Yoga by the path of action through the barrenness of this world. The river of his life in the form of Bhakti by the stream in the form

of Yoga along the path of action reaches the ocean in the form of joy of Self. 0 wise one, such is the greatness of the Yoga along the path of action and hence it is that I speak about it repeatedly. I cannot be attained by any other instruments such as space or time or valuable objects. I am from the beginning everything to everybody. Hence it is not necessary to make any special efforts in order to reach Me. The unfailing method of reaching Me is by means of YOga along the path of action. The close relationship between the pupil and the teacher is based altogether on the object of knowing the way of reaching Me. 0 Arjuna, there are things in the heart of the earth. There is fire in wood, there is milk without doubt in the breast of the mother, but one has to make an attempt to reach them. Things are there without doubt. In this way I also am always everywhere and am obtained by efforts.

O Arjuna, the Yogi on the path of action attains Me by assuming My form through such faith. He propitiates Me by My highest worship with the pure blossoms in the shape of the pursuit of his own duties, and he receives Prasad in the form of steady Dnyana. Whoever has got this steady Dnyana also secures My highest Bhakti (devotion) and through this devotion having reached unity with Me, he becomes happy. He follows in this way in all respects the great Self, which lights up the entire universe, which is Myself. He acquires My own form in the same way as salt when put into water becomes water and wind, which moves about in the Akasha (space), still remains wind. Even if he resorts to any prohibited actions, because he is serving Me all the time by means of his intelligence, body, speech and mind, he acquires neither merit nor demerit (Papa) of good or bad actions, in the same way as even a large river or a dirty stream, when joining the Ganges becomes Ganges. The difference between ordinary wood and sandalwood from the mountain Malaya exists only as long as fire has not touched them. The difference between inferior and superior gold survives as long as the Parasa jewel has not come in contact with them. In this way, the difference between Papa and Punya remains only as long as the seeker has not seen Me everywhere. It is only with reference to the sun that the distinction of day and night continues. Therefore, 0 Arjuna, on obtaining Me, all his actions are destroyed and he reaches the condition of unity, which condition is never interfered with by reason of place or temperament. In short,

O Arjuna, he obtains the joy of Self, that is Me, an attainment, than which there is no greater advantage in the world. For this reason, o Arjuna, you should dedicate all your actions to me. This dedication should not be merely external or in words, but the entire inclinations of the mind should be guided in thoughts of Self. It is only through this strength of thoughts of Self, that all actions as separate from one's own actions are seen in My pure form, and the birthplace of actions, viz., Prakriti, would appear as distinct and separate from yourself. After this, 0 Arjuna, just as there is no shadow without a form, so there will not be any Adnyana or deficient Dnyana in the shape of the feeling of "I" and" Mine" in actions, which are done by Prakriti or in Prakriti, itself. With the destruction of Adnyana spontaneously, the dedication of actions with their motives would arise. In this way, when actions are gone, the Self alone remains behind. The intelligence should be made steady in Me, in the same manner as the mind of a faithful wife is fixed in the husband. In this way, when the intelligence enters into Me without any deviation, the mind itself worships Me abandoning the contemplation of objects of enjoyment. You should, therefore, always try and hurry up and make an 'effort, so that your mind will be united to Me after abandoning objects of enjoyment.

You must remember that full favour from Me is only obtained, when your mind is joined to Me through such steady service. After this, even life and death, which every living being undergoes and which are the abode of all unhappiness and which are not easily avoided, would become sources of all happiness to you. When the eye is assisted by the light of the sun, does not darkness lose its strength? A man, whose identity with the lower self has thus been destroyed through My favour, will not be frightened by the bogey of the world. 0 Arjuna, through My favour, you will swim across the difficult stream of worldly existence, but if through wantonness you will not listen to Me, you, who are in reality free and unchangeable, will have to undergo for nothing, all the blows arising through the connection of the body. Identification of the body creates reactions for one at every stage and there is no peace while one is undergoing them. If you will not listen to Me, you will have to undergo such great death, though in reality the *Soul* never *dies.*

By not observing the medical injunctions, illness increases and by not using a lamp darkness increases. By being indifferent, therefore, to discrimination, egotism would hold larger sway and then

through your intelligence, you will see the three-fold difference, in which you will regard your own body as Arjuna, the bodies of your enemies as your relations, and fighting with them as sin. You will then make a final resolve, 0 Arjuna, in your heart that you will not fight, and yet your personal inclinations will not allow that resolve of yours to stand. On the other hand, in reality the idea that you are Arjuna, that all these people are your relations and that you seem to kill them is all nothing but imaginary Maya (illusion). You are a warrior by temperament. Must you not, according to your established habits, then use your weapons for fighting, or, must you make up your mind not to fight? Your decision not to fight is, therefore, futile. In the eyes of the world it will be a very improper action and your nature as a Kshatriya will compel you to go against it. When the flow of the stream is towards the east, the desire to swim towards the west is nothing but obstinacy, because the water will drag one with it. If the grain of corn insisted that it will not grow in the field as corn, is it possible for it to do anything else? In the same way, 0 Arjuna, your entire nature has been constructed on the tradition of your being a Kshatriya and your declaration that you will not fight is, therefore, futile. Your obligation as a Kshatriya in full accord with your real temperament will compel you to join this war. You will never be able to sit quiet abandoning the action in accord with the collection of qualities like bravery, lustre, accomplishment, etc., with which you have been endowed by nature from birth, and, being tied down from three directions into the bonds of the three-fold qualities, you will undoubtedly carry out the obligations of a Kshatriya. Like a man, who travels into a distant land in a chariot, though he does not move, because his hands and' feet are tied down, you will have to carry out your obligation in spite of 'the fact, that you will not fight and in spite of the fact, that you will make up your mind not to fight through not realising your inborn nature. How is it, that you plunged into the fight though it was very necessary for you to remain concealed when Uttar Kumar was running away from the field of battle on the occasion of the theft of the cattle? Your own character as a warrior, through which you defeated in a single combat the eleven hundred heroes, will compel you to fight on this occasion. Does a man, who is ill, like his illness? Does a poor man like poverty, but an all-powerful fate compels him to undergo these privations. That fate depending entirely upon the evil of the Almighty can never be altered and that Universal Self also presides in your heart. God shines with thousands of rays in the form of impulses to knowledge in the gray sky in the form

of the heart possessed by every living being. He awakens the travellers with erroneous knowledge by lighting up fully three kinds of people in the shape of three conditions of awakening, sleep and Sushupti. He makes the bees in the form of Jiva with six feet in the form of senses, suck at the lotuses in the form of objects of enjoyment in the lake in the form of this world. The Supreme Being is resplendent behind the curtain of cloth in the form of egotism in all living beings. He makes eighty-four lakhs of shadow pictures dance outside on the stage, by means of the chords in the form of His Maya. He gives bodies to all living beings according to their desire and their fitness from the smallest worm to Brahma, (the creator god). All living beings feel that the body, which they obtain in this manner according to their fitness, is Myself. A man feels towards the body full consciousness of self in the same way as yarn is tied by yarn, grass is tied by grass and a little child is perplexed at the sight of his own reflection in the water. In this manner, the Almighty alone pulls the chord in the form of actions after setting up living beings on the machines in the form of their bodies. And the result of fate is in accordance with the particular chord in the form of actions, which is pulled. It is only through the prowess of the Almighty that according to their particular action living beings move about in this world and in the other world, in the same way as a blade of grass moves in the sky through wind. Just as iron acquires motion through the force of the magnet, so all living beings function through the prowess of the Almighty. The ocean etc., act according to their own conditions through the contact of the moon. There is ebb and flow in the ocean. There is water emanating from the moon rays and the lotus and the Chakora bird is enfolded in joy. In the same manner, the Supreme Being, Who alone sets in motion the entire collection of living beings subject to their original nature, also resides in your heart. Hence, 0 Arjuna, removing your pride of being Arjuna, the sense of egotism, which has arisen in your mind, is in reality merely one of the forms of the Supreme Being. The Almighty will compel your nature to act and even if you do not wish to fight, understand that your nature will set you up in the battle. The Almighty is the sovereign of all. He controls the nature of everyone and pursuing this nature, all senses resort to actions. Therefore leave it to nature, whether it will direct you to do particular action or not, and this nature is itself entirely dependent on the Almighty, Who resides in your heart. Just as all the water in the Ganges joins the ocean and becomes the ocean, in this way seek the protection of the Supreme Being after dedicating to Him everything including your egotism, speech, mind and body, Through the favour of the Almighty, you will find enjoyment in the true form

of Self like joy being wedded to the wife in the form of quiescence of all objects of enjoyment. You will then enjoy unbroken happiness having become the sovereign on the throne of indestructible Self, the throne, which is the origin of all origins, which is the rest of all rests and which is the experience of all experiences. This is the wisdom which is the essence of all Vedas, by which the jewel in the form of Self is obtained. It is known in Vedanta as knowledge of Self and all Shastras have acquired their worth by describing it. Intellectual knowledge fades away before this wisdom and it is only through this wisdom that one can understand Me, Who am the Seer of all. This knowledge of Self is the secret wealth of Me, Who am concealed in everything, Though this wisdom is so valuable, I have not been able to keep it secret from you, because you are My best devotee. Being pleased with your love of Me, I have entrusted you with this secret treasure. Just as a mother speaks with love to her child forgetting herself through her love of the child, so through your love My affection for you has over flown itself. Though the sky is thinner than all things, yet' if it were filtered, though nectar is sweet both inside and outside, yet if it were skimmed, if another lamp had to be lighted in order to show a lamp which was already there, if the rays of the sun were besmeared with medicine though it is through the light of the sun, that the smallest particles even in the lower world can be seen, in the same way I, Who am all-knowing, have after considering everything deliberately imparted for your good this wisdom to you. Now make up your mind after careful consideration and then do what you like.

O heroic Arjuna, make Me all-enveloping, the object of all your mental and bodily activities. Just as the wind is joined to the Akasha from all sides, so whatever action you do, do it for the love of Me. In short, make your mind My dwelling. By your ears, the sound only vibrates, and keep towards the sages, who have acquired knowledge of Self and who are My forms, the same attitude of complete absorption, as passionate men have towards sportive women. On your tongue let there be simple names of Me, Who am the dwelling place of everything, in order that they may fertilize your heart. Perform for Me all actions, that you do by your hands and all movements, in which your feet are engaged. Go on performing the sacrifice to Me by dedicating to Me, 0 Arjuna, all things which you do either for yourself or for the use of others. How many things can I describe to you in detail one by one. Inflame your sense of service and then serve everything that comes to your eye, realising that they are mere. forms of Mine, and abandoning hatred of all living beings,

bow everywhere through humility with the full conviction that I exist everywhere. In this way, you will secure My full protection. Then in this world, no third thing will exist for you and you will find complete unity between Me and you. Then you will enjoy union with Me at all times.

Along this path will your true happiness constantly increase. o Arjuna, the existence of the third thing, (the feeling of the world as world), which comes between you and your happiness, will be gone and as you belong to Me, you will reach Me. When water is destroyed, the orb (of the sun) is joined to the original without any difficulty. On account of the existence of the body, there is the distinction between you and 1. The moment this distinction is destroyed, you will assume My form. Do not have any doubt with regard to this doctrine. I will swear by you that there is absolutely no deviation from this rule. Perhaps you will feel that because I swear by you, I am escaping the responsibility and the whole burden will fall on you, but it is not so. To swear by you is practically the same as swearing by Myself. Love is such a thing that a man feels no hesitation of any kind in it. The occasion to swear arises for him, on whose words, some one hesitates to put confidence, but even the Vedas know the Almighty and know that He is indivisible and it is only through His power that the world appears and in His order is the force, which conquers even time (death). I, the Lord, can only think in terms of truth and I feel the good of the world as its father. Why should I then take the trouble of swearing? 0 Arjuna, through love of you, I have abandoned Godhood. I am, therefore, only half and you, who are absolutely devoted to Me, having assumed My form, are holy. 0 Arjuna, just as a king for carrying on his own administration, swears by himself, so is the case with Me on this occasion.

Arjuna says to Shri Krishna: 0 Lord, do not continue in this strain. You, by the very memory of Whom, all our actions are accomplished, are advising me, and in addition also taking an oath; there is no limit to the humour in You. A collection of lotuses on receiving a mere fraction of a ray of sunlight unfolds, yet the sun gives it all his light. In order to satisfy the thirst of the Chakora bird, even a drop of water is enough and yet the lord of rains sends 'so much water, that the whole earth is made wet and even the water of the oceans is added to. Such is his generosity. Therefore, 0, Ocean of mercy, there is no limit to Your generosity. You have conveyed all this Dnyana merely for the salvation of the world, making me merely an excuse.

Shri. Krishna says to Arjuna: Enough. Don't go on with My praises, but you will assume My form through the means, which I have shown you. 0 Arjuna, after the salt has been put into the sea, it goes on melting with the passage of each second. The end is certain. It has no occasion whatsoever to survive. In this way, as soon as you realise that I exist everywhere through devotion to Me at every place in every manner, your egoism will be uprooted and you will assume My form.

I have thus described to you clearly the different means of reaching Me beginning from Karma up to Dnyana. In short, 0 Arjuna, you must first secure My favour by dedicating all actions to the Almighty. Through My favour, comes knowledge of Me and through that knowledge, one ultimately reaches without doubt the pure form of the Supreme. 0 Arjuna, after securing My form, there is nothing like the end and means. Nor is there any surviving obligation, once you have dedicated to Me all your actions at all times. Hence you have secured to-day My favour. Through this favour alone on the occasion of this fight, you have got this wisdom imparted to you. I have conveyed this Dnyana to you accompanied by illustration and logic in the shape of the Gita. Greed leads to misery, scandal to sin, and bad luck to poverty. So ignorance leads to the differentiation between duty and the opposite, and between heaven and hell. But the gate of wisdom (Dnyana) destroys this ignorance. When a rope is taken to be a serpent, the feeling that it is a serpent is destroyed after the rope is taken in hand. At the end of sleep, all complications including house, wife, etc., which arise in the dream, are lost. When one suffers no longer from jaundice, the moon ceases to be yellow. When illness is over, foulness of mouth is gone. At the end of the day, the mirage disappears of itself. When wood is abandoned, the fire, which is inherent in the wood, is also gone. In this way when ignorance, which creates the misplaced feeling of right and wrong, is abandoned, all mental impulses should automatically disappear. When ignorance is thus destroyed, naturally, I alone shall remain behind. When sleep and the dream, which has arisen in the sleep, are both destroyed, the man remains by himself. The faith that I am everything and nothing is separate from Me, enables a devotee to become Myself. Losing his own egoism and experiencing My unity, that is the highest form of devotion to Me. When the pot is destroyed, the space that was in the pot, joins up with space as a whole. Similarly complete devotion to Me secures him unity. It is like the unity of gold with a gold ornament, and of wave with water. Devotion to Me, when realising this unity, is like the fire and the wood, which burns even as it

approaches the ocean. If the feeling of distinction survives after devotion, an intelligent man must be ashamed even to mention it. Even a humble maid, when accepted by the king, secures royal honour. You must, therefore, not allow your ears even to hear that contact with Me has not destroyed the bonds of worldly life. The object of all wisdom is to secure that devotion to Me, which arises spontaneously on union with Me. Butter is taken out of curds, but will not again mix up with it. The realisation of unity through devotion to Me will in this manner release you from all obligations. Iron will rust, but there will not be a blemish in it when it is turned into gold through contact with a Parisa stone. Fire produced by rubbing pieces of wood cannot be concealed by those pieces. The sun cannot meet darkness. There can be no dreams to a waking man. After unity with Me, therefore, there is no reason why even the thought should occur to anyone, that there is anything except Myself. You must, therefore, entertain no anxiety as after this stage, I shall envelop everything including your merit and demerit. The greatest sin is the feeling of duality, which causes the bond, and it is realisation of Me, which destroys that sin. Like salt dissolving in water. completely, full devotion will turn you. into Myself. The bonds will break off themselves. I shall release you from them.

In order to secure a result and in order to enjoy it, there must be good luck. Churning the great milky ocean, the Devas produced nectar, but they did not know how to take care of it. That, which was calculated to secure immortality, led to the destruction of Rahu. Nahusha became the lord of heaven, but he did not know how to use his position, and was turned into a serpent. It must be the result of great merit on your part to secure the recital of these highest scriptures. It is now up to you to accept the doctrines and to guide your inclinations in this direction and to improve your conduct. If you were to conduct yourself against the paths indicated in the Shastras, the result will not be good. Even if one secures a good milch cow, one must know how to take the milk out of her. Even when a great teacher is pleased to impart knowledge and the pupil is also accomplished, devotion alone is the means of securing the result.

It is your faith, which has put within your reach this mine of knowledge in the form of Gita. Do not impart it to those, whose life is without austerity. Even where there is austerity, but not proper devotion to the preceptor, withhold this knowledge. Even an old crow is not entitled to food, which has remained after a sacrifice. Even a recluse, therefore, is not entitled to the teachings of Gita if

he is lacking in devotion to the preceptor. Even where all this is present, but the mind does not listen with faith, do not speak with him. The best of pearl cannot be made into an ornament if it has not been holed. Who can deny the largeness of the ocean, yet we can say that rain water is wasted there. It is better to feed the hungry than to throwaway food on those that have denied. Similarly. even if a man is deserving of all respects, still he has no faith, do not impart the doctrines of Gita to him. Even where all these qualities are present, still if a man were to speak evil either of Me or of My devotees, keep that knowledge from him. All other qualities are useless. It is like night without the light of lamp. It is like a good looking young body decorated with ornaments, but without life. It is like a golden abode full of light, the door to which is guarded by serpents. It is like sumptuous food well prepared with poison in it. It is, like the love of a hypocrite, useless. Austerity, devotion and intelligence of those, who speak evil of Me and My followers, are thus hypocritical. Do not be tempted for any reason to discuss these doctrines with them.

Establish this great teaching in the temple of devotion. The seed of this is that Onkara, which, from being one, had assumed three Mantras. From this tree the seed in the form of Gita has expanded and its various stems, flowers and the fruit thereof, are the great Gayatri (Mantra). Whoever conveys this Mantra to My devotee, does the same thing as the man, who secures to the mother her lost child. After his death, he is sure to attain Me.

Having secured this body, he does not keep any attachment thereon. The man, who knows the meaning of Gita, is dearer to Me even than those whom I love, viz., the man of wisdom, the man of action and the man of austerity. I love him, who discourses on the Gita before an assembly of devotees. He attains the highest position amongst the sages, who teaches the Gita with longings towards Me. He is like spring, in the park of My devotees. When he succeeds in moving his hearers, he is like the wind that shakes the new leaves. Like the sweet pollen, which falls out of flowers, tears of joy drop out of the devotee. The Chakora bird thinks that he has attained the object of his life as soon as he has seen the moon in the heaven, and on hearing the notes of a peacock, clouds come running along. In this way, desiring to attain Me, he, who discourses on the Gita in an assembly of sages, is dearer to Me than any devotee, past or future. I hold him in My heart.

Our discourse has, as it were, specially descended on this earth to secure liberation. He, who will merely recite the verses without waiting to dwell long on the meaning, will also have propitiated Me,

because this discourse can secure every object. Abandon ignorance by lighting the fire of wisdom (Dnyana). The position, which a seeker and a man of wisdom, achieves after realisation of Me, is also the position, which the man, who merely recites it ultimately, achieves.

If a man were to hear the Gita with faith in his heart and leaving worldly matters alone, each successive syllable would destroy his sin. Sin would fly like animals running out of a wood, the moment there is a fire. Like darkness running out as soon as the sun rises, the noble sound of the Gita on entering the great gates of hearing in this way, excludes sin, and purifies the family. It leads to the accumulation of merit, which secures many rare fruits. Whenever a doctrine from the Gita soaks in the heart, it secures a man merit equal to the performance of Ashwamedha. Such a man takes the first step towards Me on the path, where the happiness of heaven and all other enjoyments are some incidents on the way. In short, the ultimate results of acquaintance with the Gita is supreme joy of union with Me.

o Arjuna, tell Me, has this doctrine been grasped by you fully ? I entrusted this discourse to your ears, but have they carried it to your heart? Or, has the effort been wasted through inattention? Tell me, whether the principles enunciated have found a permanent place in your heart? Is the delusion, by which you are misled in the beginning from affection born of ignorance, still there, or has it left you? Need I ask you more? Can you see in yourself any action or inaction ?

Arjuna says to Sri Krishna: 0 Lord, my reply to You is that the delusion has left me altogether. How could it be otherwise when you have given personal realisation to my eyes? You have imparted to me in detail, the wisdom, which cannot be secured. You have imparted to me rare wisdom with a love greater than that of a mother. Through Your favour to-day, I have attained my object. I was gripped in egoism thinking of myself as Arjuna and now, having realised my true form, I am free from it. I have attained the wisdom of self through Your favour. It was through duality that there was a doubt in my mind, whether I should act or not, but that has now disappeared, because I can see nothing except Yourself. I have, therefore, no hesitation. I am quite certain that inside me is the condition of Brahman, in which there is no existence for any action. Having attained my real form, my obligations have been completely wiped out. Nothing remains, 0 Lord, for me except to do what

You order me. You are my preceptor. At your sight obligations of seeing vanish. As You envelop everything, duality with You destroys every other duality. Contact with You breaks every bond. Hope of teaching You replaces every other hope. Meeting You I have met every one. Your personality fosters the feeling of identity, and the wisdom of unity is a single emanation from You. I should serve You with my utmost power. In your fire, which is the fire of Brahman, all actions, good and bad, are destroyed. The Ganges becomes the ocean as soon as it meets the ocean. You, who give to Your devotee the principal place on the throne of the Self, are my preceptor (Satguru), worthy of every service. The obstruction that I felt hitherto was the destination between myself and the world. You have destroyed that and You have, therefore, rendered service of You as the supreme and only object. I shall carry out Your behests.